

8
CHINA'S DESTINY

5 April 1964

CONFIDENTIAL AND SENSITIVE INFORMATION

This book will not receive further dissemination. I want all copies, excepting the one copy needed by the intelligence group, to be forwarded out east to Headquarters.

In view of our immediate relations witheking
Khrushchev, we must use a little common sense about this.
Anyone having a copy for personal use will turn it in at
once.

W. J. D.

SECRET

12 March 1954

MEMORANDUM TO THE DIRECTOR, CIA
RE: Translation of Chinese Book

It is the opinion of this office that the following
classification of the translation of Chiang Kai-Shek's book
"China's Destiny" is indicated:

- a) One copy to Mr. Boardman.
- b) Four copies to the Department of State.
- c) If OAS is interested, I feel that they are probably more than welcome at the State Department.
- d) It seems unnecessary, at the moment, to supply IS with the material in question.

For the Deputy Director, OAS - Intelligence Service

Edward A. Tamm
Deputy Director, OAS

12-22

SECRET

23 March 1964

General Donovan
Executive Office

1. I attach file containing translation of Generalissimo Chiang Kai shek's "China's Destiny" for your recommendations concerning dissemination.

2. To date one copy each has been distributed to MID, ONI and Leuchina Currie. The attached is the only remaining copy.

3. Mr. Currie has requested another copy "because of the interest in high quarters". ONI, State Department and NS desire copies. ONI and State had representatives at meetings held by Mr. Currie and know of the book through these meetings.

4. The Generalissimo definitely did not want the book translated into English. Hence the danger to be kept in view is that if the Generalissimo learns of the translation, relations with him may be prejudiced. Thus use of the book for NS or ONI purposes in any active sense would be prejudiced. Knowledge of the psychology of the people with whom we are dealing as allies might, however, be useful to these agencies apart from using the material for black or white propaganda or news purposes. Also, there are five or six Chinese copies, and refusal by us to disseminate it might merely necessitate a retranslation by another agency. Dissemination could be accompanied by appropriate words of caution.

5. I present the above facts and views merely as some of the considerations which make it desirable that your views be secured before further dissemination and, possibly, that General Donovan approve the final dissemination.

Robert Thrus
Assistant to Executive Officer

SECRET

*China's Defense 11-9-53
SECRETARY CHINA*

**OFFICE OF STRATEGIC SERVICES
WASHINGTON, D. C.**

** ALLIANCE, N.F.
* TRANSLATION
* NAVY DEPT.*

March 28, 1943

**Miss Grace Tully,
The White House,
Washington, D.C.**

NOT SENT

Dear Grace:

Will you please bring the attached to the
attention of the President.

Sincerely,

William J. Donovan

**OFFICE OF STRATEGIC SERVICES
WASHINGTON, D. C.**

March 28, 1943

The President,
The White House,
Washington, D.C.

Not Sent

My dear Mr. President:

We learn that General Chiang Kai-shek has written a book called "China's Destiny". An English version of this book is being prepared under the editorship of Dr. Wang-hai, China's former Foreign Minister and Judge of the Permanent Court of International Justice.

It is said that the official version would come out in China during April or May. The Chinese text is intended for home consumption. They are to get out a translation of their own for here.

There are 212 pages of Chinese text which we are having translated. I am attaching a copy of the summary which you may wish to have.

Sincerely,

William J. Donovan
Director

China's Destiny #207.
Contemporary China
Translation
SECRET
ATTN -
Navy Dept

**OFFICE OF STRATEGIC SERVICES
WASHINGTON, D. C.**

March 26, 1963

MEMORANDUM

To: Colonel William J. Donovan
From: Lt. Commander Halliwell and N. F. Allman
Subject: "China's Destiny"

You will recall that as a result of information which fell into our hands, I inquired of Captain Miles whether this book was available to us in this country. The result was that a microfilm print was delivered to the writer within approximately twenty-four hours of the time when my query was made.

Immediately subsequent to this query, Captain Zacharias, who is one of Admiral Train's top men, called me on the telephone and wanted to know whether we were able to make a literal translation, under rigid regard for security, and further, what were our intentions in respect to the microfilm copy.

After consulting with you, it was agreed if Judge Allman was able to make a quick inspection of this book in its original, probably the best thing to do was to make a summary and then consult with Captain Zacharias as to what would be the next best step in order to prevent duplication of work. Attached, under date of March 25th, is Judge Allman's report on this document. The microfilm pages remain in Judge Allman's possession.


SECRET

- 2 -

SECRET

I tried to get you on the telephone before you left this afternoon, but during your absence, I am taking the liberty of following a copy of Judge Allison's report to Captain Escherich at the Navy Department tomorrow morning, at which time I will consult with him as to whether or not it is more practicable for the translators available at the Navy Department or secure translators available to us to be instructed to make a complete literal translation.

It is estimated that a complete literal translation will take several weeks.


R. Davis Halliwell
Lt. Commander, USNR
Deputy Chief, SO

SECRET

SECRET

NOV 21 1950

TO : L. J. [unclear], [unclear], [unclear]

FROM : R. Davis Holloman, Lt. Commander, USAF

SUBJECT: "China's Strategy"

In answer to your telephone conversation, supplemented by my conversation today with Lt. Colonel [unclear], attached herewith is a copy of the preliminary memorandum addressed to Colonel [unclear], under subject's title, which, as you will observe:

- (1) Contains new information on the subject of the [unclear] as published by [unclear] in [unclear] [unclear], which information relates to [unclear] published in English, and the method and philosophy apparently being employed by the Chinese.
- (2) A summary as published by "Contemporary China" in relation to the [unclear] part of the [unclear] which is [unclear] in the [unclear] of the English summary, constructed by the [unclear] assigned to the construction of the original text.
- (3) [unclear] [unclear] [unclear], a free translation of the [unclear] summary, which summary was [unclear] a portion of the English summary as published in "Contemporary China".

R. Davis Holloman

FOR THE DIRECTOR
[Signature]
[Title]

"China's Destiny" 1957
Contemporary China

SECRET

SECRET

MEMORANDUM

TO : General Donovan
 SUBJECT : "China's Destiny"

DATE 3/28/43

With reference to the Chinese text of the above book I find that "Contemporary China" put out by Dr. C. L. Hsia in New York, picked up a radio summary of this book in English some ten days ago. Without disclosing anything I asked Dr. Hsia if anyone in this country had a copy of the Chinese text, and he said, "No", but that he was expecting one through U. S. Army sources but had not received it as yet. He was somewhat annoyed at the delay and mentioned that perhaps the Army authorities were looking the copy over. The original version in Chinese was published in Chungking and elsewhere in China on February 5, 1943.

I asked Dr. Hsia if he intended to make a translation or wanted one made, and he said that the Chinese didn't want any translations of this book made in this country, as an original English version was being prepared under the editorship of Dr. Wang-hui. Dr. Wang is China's former Foreign Minister and Judge of the Permanent Court of International Justice. Dr. Hsia said that the official English version would come out in Chungking during April or May.

Gen. Bureau
China - Party.

3/28/63

I understand that absolute security is necessary in regard to the Chinese text of this book and any translation thereof. I would recommend however that a full translation be made in order to get at what the Generalissimo really considers "China's Destiny". The Chinese text is intended for home consumption and their wariness about not wanting an English translation made in the United States might indicate that the official English version which they are preparing will be prepared to fit the American Domestic consumption. It will take a good deal of time to make a careful translation as there are 212 pages of Chinese text.

I have read over the English summary as published in "Contemporary China" and have read over the Chinese text of the book which has been secretly obtained. I made notes as I read through the Chinese text and found on comparison that the radio summary in English which Dr. Hsia received is fairly good and I am getting it below with a few corrections to conform more closely to the Chinese text. I have added at the end of this memorandum a free translation of the Generalissimo's concluding summary which appears at the end of his book. This part of the book was not included in the radio English summary.

The English summary from "Contemporary China" with a few changes is as follows:

CHAPTER I- Growth and Development of the Chinese Nation

"The Generalissimo attributes the continued existence

Mr. Hoover
 "China's Destiny"

3/21/48

of the Chinese Nation for five thousand years to the fact that the Chinese people have been able to cultivate the virtue of integrity and a sense of honor, to endure trials and shoulder responsibilities! It is because the Chinese people possess these moral qualities that they will not encroach upon other people's possessions nor will they suffer theirs to be encroached by others. The territories which China has hitherto possessed are all essential to her national existence. During the past five thousand years China, in fact, has not advanced beyond her territorial possessions or encroached upon those of other nations. Should other nations, however, encroach upon China's territorial possessions essential to her national existence, the Chinese people would rise to avenge the injustice done. They would not rest until their lost territories were recovered.

CHAPTER II

"Origin of National Humiliation and Cause of the Revolution."

The Generalissimo first deals with the deterioration during the Manchu regime of China's political and social institutions as well as of Chinese arts and sciences. This deterioration resulted in the national humiliation caused by the unequal treaties concluded one after another. Resolved to wipe off this national humiliation, the Chinese people, under the leadership of Dr. Sun Yat-sen struggled and succeeded in 1911 in overthrowing the 2,000-year-old monarchical system of government and the 800-year old despotism of the Manchu regime. After the Revolution of 1911 the Chinese people did not follow wholeheartedly and steadfastly Dr. Sun Yat-sen's plan of national reconstruction. Instead they laid stress merely on form of democratic institutions, failing to build a solid foundation for popular government. This caused regional domination by warlords and uninterrupted encroachment by foreign powers.

The
 of
 "China's History"

2/24/48

CHAPTER III

"On the Harmful Effects of the Unequal Treaties"

Chapter Three consists of five sections dealing with the political, economic, social, moral and psychological effects of the unequal treaties. The presence of foreign concessions, settlements, and garrisoned areas rendered China's defense system ineffective. With the prosperity in the concessions and settlements and the depression in the interior forming a glaring contrast, not only the livelihood of the Chinese people became impoverished but the national strength of the country was also weakened. There was a violent change in the inherent social structure and customs of the Chinese people as the result of which the practice of mutual help and the habit of simplicity and frugality were completely abandoned. The prevalence of opium-smoking, gambling, and prostitution in the concessions and settlements greatly affected the morals of the Chinese people and brought about their degeneration. The Chinese people psychologically gradually lost their self-confidence, fell a prey to xenophobia, and played the cautious game to everything foreign.

CHAPTER IV

"From the Northern Expedition to the War of Resistance"

This chapter is subdivided into five sections. It deals first with the reorganization of the Kuomintang which had as its major object the overthrow of the war-lords and the abolition of the unequal treaties. The Generalissimo then gives a resume of the efforts made by the National Government in obtaining for China tariff autonomy, which met with partial success, and in recovering jurisdictional rights, the negotiations for which were brought to a standstill by the Mukden outrage on September 18, 1931. The author also gives an account of his subsequent efforts from September 18, 1931, to July 7, 1937, in taking over the difficult internal situation and making at the same time all preparation within his power for a final reckoning with Japan. He dwells at length on the great significance and consequences of China's

Ch. I
Generalissimo
Sun Yat-sen

1/10/43

... which deprived Japan of the initiative in the present World War. In this regard the Generalissimo says:

'The Japanese militarists thought that they could work wonders with their tricks and treacheries. In fact they are extremely foolish. In making aggressive war upon us they thought that the initiative was all on their side and that they had China completely under their control. They still fail to realize that since the beginning of the war their national policy and military strategy have always had to depend upon circumstances of our making. As a result, their military operations have had to be constantly readjusted because of our strategy which frustrated their original plan. The Japanese militarists are thus compelled to take the road which leads inevitably to their ultimate doom.'

In the four preceding chapters the Generalissimo, in recounting the events of the past century in China, points out China's traditional national spirit and the Chinese people's moral qualities which together constitute the foundation of the Chinese state. He also explains that the decadence of the national spirit and morals has been responsible for the country's weakness.

SIXTHLY

"Abrogation of Unequal Treaties and the Essentials of Future National Reconstruction."

This chapter describes the attitude of the Chinese people towards the new treaties based upon equality and reciprocity. The Generalissimo points out that the Chinese people's efforts in revolution and reconstruction henceforth should be devoted to psychological, ethical, social, political, and economic rebuilding so that China may become a state in which culture, national defense, and economics form one harmonious whole.

Chiang Kai-shek
 Generalissimo
 Chiang Kai-shek

2/24/48

China has entered upon a new phase in national reconstruction with the abolition of the unequal treaties. Of the various aspects of national rebuilding, however, economic reconstruction as outlined in the fundamentals of Dr. Sun Yat-sen's industrial plan is the most urgent and essential.

The Generalissimo proposes a ten-year reconstruction plan on a practicable scale. Among other things he urges the construction of 20,000 kilometers of railways and the production of 225,000 automobiles and 12,000 transport planes. Taking into account China's 400,000,000 people and her vast area of 12,000,000 square kilometers such estimates are extremely conservative.

This ten-year plan also calls for 2,400,000 graduates from various grades of technical and vocational schools. In the past five years graduates from such schools totaled only 417,000. The author assures his fellow countrymen that there need be no fear of unemployment if one possesses any kind of technical qualifications. Furthermore, "if a man does not abandon himself he will not be forsaken by his state".

A special appeal is made to the youth of China. He urges them to aspire to become primary school teachers, rural community self-government administrators, air pilots, border settlers, or engineers. He is confident that if China's youths will exert themselves in these five new directions the country is bound to prosper.

From the foregoing one may see that in enlightening and directing his fellow countrymen Generalissimo Chiang is markedly practical and sympathetic.

CHAPTER VI.

"Basic Problems of Education and National Reconstruction."

This chapter is divided into three sections. The question of how to evolve a sound philosophy is raised. Historical events of the last century and the revolutionary struggle during the last fifty years have given China a lesson of far-reaching significance which furnishes the correct answer to the question of "Knowledge" and "Action" --

Dr. Sun Yat-sen
 "China's Destiny"

1/22/49

a question which has been the center of discussion among Chinese philosophers in ancient times.

The answer is summed up in Dr. Sun's statement, "Knowing is difficult, acting is easy," and in Generalissimo Chiang's maxim, "Knowledge is unobtainable without action." It is through positive action that there can be true knowledge and it is only through knowledge that action can be made easy. On the basis of this philosophical theory the Generalissimo declares that the Chinese people must adhere to Dr. Sun's teachings to use revolutionary methods in reconstruction so that China's full independence and freedom once recovered through the abolition of the unequal treaties may never be lost again.

The Chinese people are called upon to reform their social habits and customs. Vanity and extravagance must give way to sincerity and honesty before national rebuilding can be completed. Particular attention is directed to reforms to be introduced into the schools.

In the last part the Generalissimo instructs the Chinese people to foster the spirit of government by law. A state can truly be said to be governed by law only when each and every citizen enjoys liberty.

CHAPTER VII

"The Nerve Center of China's National Reconstruction and the Turning Point in China's Destiny."

The author deals earnestly with the Kuomintang and the Sun Min Shu I Youth Corps. He sees the Kuomintang functions as the nerve center in the task of national reconstruction while the Youth Corps may be likened to corporations. In this chapter he states repeatedly his liberal and frank attitude towards other parties.

' My views concerning the nation, the people, revolution, and reconstruction are firm and unalterable.'

says the Generalissimo,

' but I have no preconception against the various ideologies and organizations.'

Ching's Party

1/24/48

We earnestly hope that other parties will not depend on national reconstruction by illegal measures such as maintaining troops under certain regional domination but that they will give up any such provincial ideas and join in the common effort of national reconstruction.

CHAPTER VIII

"Ching's Party and the Future of the World"

Chapter eight sets forth the author's opinions on world peace organization. He says that, according to China's indigenous political philosophy, war arises from man's being a slave to his productivity and fighting prowess. China's traditional political philosophy demands that technical knowledge should be made to serve mankind. If this philosophy can spread throughout the world there will be hope for an enduring world peace. The Generalissimo holds that the international, economy, and culture should be founded on the principles of freedom for all people and equality for all states. Only when this is realized can the cause of war be removed so that the world will not again be devastated by brute force.

CONCLUSION

A free translation of the Generalissimo's summary follows:

The foregoing chapters may be summarized into two phases. First, speaking from the point of view of history:

The unequal treaties of the past one hundred years produced national humiliation but served greatly to arouse all of our people to avenge such humiliation; to overthrow the Ching Dynasty and to create the Republic. That we are now resisting aggression and building a strong China originates from such causes. We have learned from experience that only by revolution of the people can we accomplish our aim. Already the People's Revolution has succeeded in its first stage. Our people should hereafter follow the course of fighting aggression in order to attain our goal.

Second, speaking from the point of view of ever changing world conditions:

China is one of the fighting nations in World War II,

China must fight on before we can have a stabilized Asia and freedom among the Asiatic nations. This will be the final victory of the present war. After the close of the war there must be equality among peoples and every nation will be free. We must make freedom of the people in Asia our paramount issue. All nations in Asia should be equal in standing among other nations. Out of all this an independent China is of first importance. In other words when China wins her freedom and independence there will be freedom and equality in Asia. When Asia is stabilized, world peace can be guaranteed and the people of Asia can be liberated as the people of the whole world can be liberated.

At present China has attained a position of independence and has abolished the unequal treaties. This reacts powerfully upon the mind of the Chinese people. They are much encouraged and have more courage to fight on. They have more patriotism and they look forward to the material and spiritual upbuilding of a strong nation. For this we must sacrifice.

"There is nothing easy in the world. There is nothing difficult." We should have faith and hope in our National Government. We should work together along the lines of the Three Peoples Principles and recognize the aim of the People's Revolution. If we can do this there is nothing in the world that can stop us from attaining our final goal of success. Fellow citizens, the unequal treaties are now abrogated. Let us look back 100 years and remember the humiliation and sufferings we encountered. We must follow the steps of our forefathers and our heroes who have sacrificed their lives for the Republic. We must remember our five thousand years of history and civilization. We must safeguard our virtue and honor. Make up your mind and determination to do your job efficiently whatever position you now hold. Each should follow his or her conscience and wisdom. Let's all together build a better society, a better political system, a better form of government. Nurish the concept of law. Make known our principal five items upon which to build and which are:

Ethics	Will-power
Society	Government
Economics.	

**John
Ed. Hoover
Chairman, Boarding**

2/25/48

**As one to build and plan for civilization, national
economy, defense, and the practical application of power.
Work hard together among ourselves and among the nations
of the world to build a better world, a peaceful world
and a free world.**

**OFFICE OF ESTABLISHING SERVICES
WASHINGTON, D. C.**

25 March 1944

11059 -
China's destiny

MAC O. Donnell
Int'l.

MEMORANDUM TO The Executive Office
SUBJECT Translation of China's Destiny

It is the opinion of this office that the following
distribution of the translation of Chiang Kai-Shek's book
"China's Destiny" is indicated:

- a) One copy to Mr. Currie.
- b) Three copies to the Department of State.
- c) If OHI is interested, I feel that they may properly make their request on the State Department.
- d) It seems unnecessary, at the moment, to supply HQ with the material in question.

For the Deputy Director, OES - Intelligence Service

Edward A. Rosen
Edward A. Rosen
Lt. Col. USAR

11059 13 11 4 12

De ✓

SECRET

General Donovan
Executive Office

23 March 1944

1. I attach file containing translation of Generalissimo Chiang Kai shek's "China's Destiny" for your recommendations concerning dissemination.

2. To date one copy each has been distributed to NID, OWI and Laughlin Currie. The attached is the only remaining copy.

3. Mr. Currie has requested another copy "because of the interest in high quarters". OWI, State Department and ND desire copies. OWI and State had representatives at meetings held by Mr. Currie and know of the book through those meetings.

4. The Generalissimo definitely did not want the book translated into English. Hence the danger to be kept in view is that if the Generalissimo learns of the translation, relations with him may be prejudiced. Thus use of the book for ND or OWI purposes in any active sense would be precluded. Knowledge of the psychology of the people with whom we are dealing as allies might, however, be useful to these agencies apart from using the material for black or white propaganda or news purposes. Also, there are five or six Chinese copies, and refusal by us to disseminate it might merely necessitate a retranslation by another agency. Dissemination could be accompanied by appropriate words of caution.

5. I present the above facts and views merely as some of the considerations which make it desirable that your views be secured before further dissemination and, possibly, that General Donovan approve the final dissemination.

Robert Thurn

Assistant to Executive Officer

SECRET

SECRET**OFFICE OF STRATEGIC SERVICES****INTEROFFICE MEMO**

TO: General Magruder
 FROM: Executive Office

DATE: 23 March 1944

1. I attach file containing translation of Generalissimo Chiang Kai Shek's "China's Destiny" for your recommendations concerning dissemination.
2. To date one copy each has been distributed to MID, OWI and Lauchlin Currie. The attached is the only remaining copy.
3. Mr. Currie has requested another copy "because of the interest in high quarters". OWI, State Department and MO desire copies. OWI and State had representatives at meetings held by Mr. Currie and know of the book through those meetings.
4. The Generalissimo definitely did not want the book translated into English. Hence the danger to be kept in view is that if the Generalissimo learns of the translation, relations with him may be prejudiced. Thus use of the book for MO or OWI purposes in any active sense would be precluded. Knowledge of the psychology of the people with whom we are dealing as allies might, however, be useful to these agencies apart from using the material for black or white propaganda or news purposes. Also, there are five or six Chinese copies, and refusal by us to disseminate it might merely necessitate a retranslation by another agency. Dissemination could be accompanied by appropriate words of caution.
5. I present the above facts and views merely as some of the considerations which make it desirable that your views be secured before further dissemination and, possibly, that General Donovan approve the final dissemination.

Robert Thrun 7081
 Robert Thrun
 Assistant to Executive Officer

SECRET

CONFIDENTIAL

THE WHITE HOUSE
WASHINGTON

[Faint, mostly illegible typed text, possibly a memorandum or letter body]

[Handwritten signature]

[Faint, mostly illegible typed text at the bottom of the page]

SECRET

January 23, 1944

MEMORANDUM

TO: General W. J. Donovan
FROM: W. F. Allison / J J
SUBJECT: Translation of China's Destiny.

You may recall that this is a book by Generalissimo Chiang Kai-shek and that he did not wish any English translation of it as he apparently intended it primarily for domestic consumption. He completed the translation during your absence, but, in view of the Generalissimo's prohibition against translation of the book, our translation should have a restricted circulation. The translation has been sent to the Reporting Board for dissemination, and I wonder whether you would wish a copy yourself.

Handwritten notes:
C. ...
12-21-43

MEMORANDUM

Date: 12-21-43

TO: Reporting Board
FROM: W. F. Allison
SUBJECT: Book China's Destiny

The attached is a full translation of the above book, and is, as far as we know, the only full translation that has been made. This translation was made by Lt. Raymond, Mr. Sargent and myself, with some help from Mr. Stalle, of A. S. A. No attempt has been made to make a literary or idiomatic translation, but rather to make a full and complete one.

In view of the Generalissimo's reluctance to have this book translated in English, the English translation should be confined to a restricted circulation.

By previous arrangement a copy has been sent to Dr. Laughlin, Navy, OSI and CIA directly. State, R & A and doubtless other departments of the Government will be interested in a copy and it may be worthwhile having the translation photostated. The New York office, not being so crowded with work could probably do this.

ATTACHMENT - Translation above referred.

Handwritten notes:
12-21-43

SECRET

ROUTING AND RECORD SHEET

Accession No. 10713-11

Date Rec'd SA 2/19/44

	DATE	TIME	Officer's Initials	Comments
Allen	1/23/44	10:00 AM	[Signature]	
Haley	1/23/44	10:11 AM	[Signature]	
[Signature]			[Signature]	
Allen	1/23/44	10:22 AM	[Signature]	
[Signature]	1/23/44			

1. This sheet should be numbered to correspond with number in Fo column.
 2. This sheet is used across sheet under each comment.
 3. Officer's initials should be used in Fo column.
 4. Date received or action taken should be indicated in Comments column.
 5. Routing sheet should always be returned to Registry.
 6. This sheet is not to be used for routing sheet.

SECRET

01645-217

OFFICE OF STRATEGIC SERVICES

INTEROFFICE MEMO

TO: Judge N. F. Allman
FROM: Virginia H. Terhune
SUBJECT: China's Destiny

DATE: 19 February 1944

Answering your memorandum requesting that the Reporting Board send a copy of the above to MO, we have still not received this material in this section. We have checked with the Mail Room, Central Files, and the Registry, but their records do not show that this translation was sent to the Reporting Board. If it is possible for your office to let us have their file copy we will have it photostated immediately and take care of the requested dissemination.

V. H. T.

*on John K Fairbank
also wants a copy.
HDA*

SECRET

CHINA'S DESTINY

BY

WANG HONG-CHING

(CHANG HAI-SHIK)

SECRET

TOP SECRET - COMINT

CHAPTER I

THE FIVE THOUSAND YEARS OF THE CHINESE RACE

Five thousand years ago our Chinese race built a nation in the continent of Asia. Over millions of five thousand years ago we are not only historical records, but only in our time the only ancient nation still in existence, but also, in company with pioneering and anti-aggression stances, it is fighting for righteousness and human liberty, and to obtain a brilliant victory. It is standing in the vanguard of everlasting peace in a struggle unequalled in the world's history.

We all know that a race is formed naturally, but a nation is built by the strength of the masses. During the process of natural formation of the Chinese race, resistance against foreign aggression and act. of self-protection have established China as a nation. Our race is of one stock, and, due to its fertility, the population has greatly increased and become stronger. Consequently, the area and size of the country have grown. Nevertheless, the Chinese race has never overstepped the limits of its natural growth, and at no time has the nation started military force to expand. If any foreign aggressor forcibly invades our boundaries and occupies our territory, upon which our people must depend for their livelihood, then we have no alternative but to rise and fight until it is restored to us. Our sense of humiliation and our need to survive impel us to act. Yet, our Chinese race has sought neither revenge nor to enslave invaders.

According to its historic development, our Chinese race was formed by the blend of many kindred tribes. This blending of various tribes increased, generation after generation, but the rising power was cultural rather than military, and its methods were by mutual understanding rather than by suppression. Three thousand years ago many groups of people spread along the valleys of the Yellow, Yangtze, Red, and Pearl Rivers. After the Five Emperor periods were more frequently kept, as the formation of different tribes can be studied in sequence. Within the Four Seas, people of the various localities are either descendants of one ancestor or are inter-related through marriage. The fact of poetry states:

The descendants of Wen Wang extend to
hundreds of generations, but all come
from the same family tree.

This means they all belong to the same blood stream. This book again states:

He is not an outsider but a cousin or
uncle.

That is to say, among all the people there are either blood relations or marriage connections. This is how the Chinese race was formed in ancient times. Therefore, at present, all Chinese citizens have the same high moral standard that "within the Four Seas, all are brothers," and possess the same magnificent spirit of kindness.

The people of the various ethnic groups in the country are all united by the common goal of building socialism and communism and they will help each other to overcome all difficulties. They are all united by the common goal of building socialism and communism and they will help each other to overcome all difficulties. They are all united by the common goal of building socialism and communism and they will help each other to overcome all difficulties.

Speaking of territory essential to the people's livelihood, we Chinese national revolutionaries are in favor of the requirements for the people's livelihood and that by natural law. Therefore, according to the way of China a hundred years ago, within the vast of land, there are not a single district that was not essential to the livelihood of the people and was not also so bounded by our culture. When the population is broken up, the people's livelihood is obviously affected and their culture declines. Therefore, all citizens must find this natural livelihood and not until we have recovered all lost territories shall we stop the movement for erasing this livelihood and ending our unity.

Within China's realm, the customs of the peoples and ways of life of each locality are different. For, by combining the customs of their racial groups, Chinese culture is formed and by combining the ways of life of all sections, the Chinese nation is created. Each is an outstanding part of history. This outstanding part is based on geographical circumstances, economic facts, national defense requirements, and similar events in historical changes, and are not born of political demands.

In the geographical arrangement, China's mountains and rivers form a complete system in themselves. From west to east, in a north-south direction, we go from the roof of Asia and the high plateau to the northern plain with the Yellow River and Altai system, east to the Great Northern Plains (Manchuria), then by the central plain to the system of the Huai River, the Yangtze River, and the southern plain. Then we look south along the Huai River to the South Central Plateau. Between these three great mountain ranges there are the Indochina, Irtys, Red, Salween and Pearl River systems. China's development and survival has place in these river systems; not a single district can be divided or separated, and there is not a single district that can exist by itself.

In the economic system, under the complete system of mountains and river arrangement, each district has its special natural resources and products of the soil. In each district the people have their own way of life, such as hunting, cattle raising, planting, fishing, etc. Hunting, or fishing, offering their special products in exchange for the necessities of life. Before the liberation of the country and the people, there was already a clearly-

The system of centralized government, with a state of economic dependence in the possession of political unity and power in central relations among the people.

As to the requirements of national defense, since the geographical structure of mountains and rivers, if any section should be invaded and occupied by an alien people, then the whole nation and the entire people will lose their national independence of independence. In the case of the Yellow, Yangtze and the Yellow River, there is no place that can be strongly defended. Therefore, the Shanxi, the Four Northernmost Provinces (Shanxi, Heilong, Jilin and Tibet are such an important fortress for the defense of our people's existence. The breakdown of such points means destruction of China's national defense. As to natural resources which support the nation, there are iron, coal and fur products in the northeast, harvest and wool in the northwest, copper and iron in the southwest, uranium and lead in the southeast. All these are important strategic material safeguarding the existence of the people. Loss of such resources means destruction of the foundation of our nation.

History shows that, in shaping the destiny of the various tribes, the moral quality early possessed by our Chinese people was sufficient to bind together together with good will towards one another and to create peculiar characteristics each might have. In return for the tribute submitted by her neighbors, China sent luxurious gifts. Never was there any intention of economic exploitation. Towards the conflicts among the neighbors China always maintained the policy of aiding countries and peoples in difficulty, and in no occasion has taken advantage of the precarious position of another country to occupy its territory. Therefore, the neighboring tribes that came within Chinese territory were assimilated by the Chinese. The powerful states changed from tribute-bearing dependencies and from dependencies to self-governing entities; each was judged according to its needs, for its well-being and the degree of its civilization. Each dependency had a long history while in the stage of assimilation. Take Mongolia for instance. The empire in the Han dynasty and the Tartars in the Sixteen-National period started the first stage of assimilation. Thereafter, from the Han to the early Tang and the late, the later Tang and the Song dynasties, to the Mongols in the Ming and Qing dynasties, all had a history of gradual assimilation. Fighting goes back to the period of the Spring and Autumn Period, when the Qin conquered the Shanyang tribe and was succeeded by the Han, who extended the eastern frontiers, and by the Tang who established Xin Shan, and finally by the dynasties of Han and Ming which succeeded in making some advances. These two areas have been influenced by Chinese culture for over ten thousand years. Following the conquest of Khotan to Kuldjia, Tibet tended to follow the Han and Tang. It was under the control of the Department of State during the Tang dynasty and subject to the Department of Territorial Control in the Ming dynasty. It went through a period of assimilation and civilization lasting over thirteen hundred years.

The assimilation action leaned towards the interior such as the Yungling, the Yungling started the inland movement in the Han dynasty. The Han tribe expanded greatly in the Han dynasty. This territory was all preserved by the Han and Ming.

History and the Chinese people were originally Chinese... (The text is heavily obscured and difficult to read due to the quality of the scan.)

This long history, based on the morality of the Chinese people, has shaped China's ancient civilization. We know that the ethical standards of the Chinese people as citizens are loyalty, filial piety, righteousness, life, truth, honesty, peace and righteousness, and the four cardinal points for which China stands as a nation are propriety, righteousness, industry and humility.

Because of the teachings of these eight virtues and four points, the Chinese people will think what they have but will not fight for what belongs to others. When duty lies we shall do our best, and where profit enters we shall not be selfish. We shall not be afraid of our strong neighbors, and we shall not take advantage of the weak and small ones.

By the experience of five thousand years of rule and the vicissitudes of disorganization and decline, our people have acquired the virtues of understanding misery, knowing humiliation, enduring disgrace and accepting hardship. Because of understanding misery, we are capable of accepting our lot. Because of knowing humiliation, we are capable of perseverance. Because we are capable of accepting our lot, we do not quarrel or resent other people. Because we are capable of perseverance, we do not accept oppression or insults from other races. Because we are capable of enduring disgrace, the strength of our race is accumulated humbly and is not exposed externally. Because we are capable of accepting hardship, the determination of our people is enduring and is not quavered. Thus, from practicing these virtues, we Chinese, are capable of sacrificing ourselves for the benefit of the masses, being capable of sacrificing our lives for the benefit of others, we encourage their independence and thus strengthen their endurance. Knowing the value of preserving the weak, maintaining succession, relieving the feeble, and assisting the fallen, we can also follow the loyal and intelligent and establishing ourselves and thus establishing others and of understanding ourselves and thus understanding others. Consequently, during the past five thousand years each of the various clans of East Asia, through by mutual reliance and joint cultural development, or by reciprocal dependence and maintaining joint protection, or by independence and maintaining self-preservation, contributing to the civilization and progress of the people and following its national disposition and its basic nature, has developed the accomplishments of its culture in line with accordance to the joint progress of humanity.

During the past hundred years, China's national position and the interests of the people have deteriorated to a point that has never been reached before in the Chinese past. Everything that is essential to the existence of the nation people has been ruthlessly cut off. The operations and activities of the national workers threatened the survival of the Chinese people as a nation. A survey of this long history of five thousand years reveals the rise and fall of nations and the successful and unsuccessful attempts of peoples and other nations. In the past hundred years, the nation and the people received severe blows in political, economic, social, moral and psychological aspects due to outside intervention and internal decay. These catastrophes are being to an extent unprecedented in history, and they almost destroyed our powers of recovery and rehabilitation.

If our National Father (Sun Yat-sen) had not promoted the New People's Philosophy and led the national revolution, the Chinese people's life about of five thousand years would have been destroyed by the Japanese invader, and we would have become a second Korea. Fortunately, the rise and far-reaching National Father applied his courage, grounded in kindness and wisdom, to the highest aim of elevating China's liberty and equality, and to creating the nation. He fought for forty years to accomplish the aspirations of all Chinese citizens. In the last moments of his life he determined that liberation of the national workers was the first objective of Chinese People's Revolution. He placed this large unfinished task on us, his successors, to complete. The citizens of the entire nation continued the fight courageously from that time, and now we see completion of the first stage. Now the hope of rehabilitation of the people and the nation is just before us. I, Chiang Kai-shek, have been identified from the beginning with the recovery of China's independence and freedom and now I present a record of the present and of the past, as a guide to the future. I have unreservedly described the experience of our people during the last hundred years in order to point out the direction to be followed now and hereafter by our country and people. I earnestly hope all citizens will realize that our China's destiny rests on the shoulders of our people, and definitely decide that during the present days of widespread warfare, there is no time for hesitation or wavering, yet neither should there be any possibility of blind following or dependence. I wish all of countrymen actively to consider thoroughly and carry out these thoughts.

[REDACTED]

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CHAPTER II
THE HISTORY OF THE MING DYNASTY

INTERNAL, SOCIAL AND INTERNATIONAL SITUATION
OF THE MING DYNASTY AND ITS FOUNDATION
UNDER THE LEADERSHIP OF HSIEN-TSUNG

The foundation of our national position and the law
of our people during the past hundred years can be attrib-
uted to large measure to the national situation. The situation of
the national situation is a complete record of China's national
history. To find the cause of this national humiliation can
only go back to the political corruption, and educational and
cultural decay of the Manchu dynasty.

As the Manchu was originally a small tribe, how could it
conquer China? At the end of the Ming dynasty the government's
policy was bad, the officials were divided, the political parties
fought against each other, the people were dissatisfied and hostile
throughout the country. The Ming's reign of three hundred years was
undermined by the hands of its own and Cheng Ho-sheng and the
soldiers of the Manchu were attacked from within and without.
After the entry of the Manchu, the thinking of the Chinese people
was generally impoverished. The father of our country truly said

"After [redacted] overthrew the Ming dynasty
and occupied China, the Ming's loyal administrators
and heroic soldiers rose in various parts of the
country and offered resistance until the beginning
of the K'ang-hsi reign. Thus, at that time China
was not yet conquered by the Manchu."

In spirit with

During the K'ang-hsi and T'ung-cheng reigns,
anti-Manchu feelings among the followers of the Ming
were still flourishing. Therefore, at that time many books
were published such as "Understanding virtue and
wisdom", stating that the Chinese should not
obedience to the Manchu becoming emperors. These
statements said that China was a foreigner from the east,
Manchu was a foreigner from the west; the Manchu,
though being foreigners from the east, could be
regarded as "foreigners from the west" of the Chinese
Empire of China. At the time of the Ch'ienlung
reign, opinion of the two words Han (Chinese) and
Hu (Manchu) was not permitted. Any part feeling
with the historical relation between the Ming and
the Manchu and between the Ming and the
Manchu in any way was omitted or altered. All
books concerning the Manchu, K'ang-hsi and T'ung-cheng
reigns were all destroyed, not per-
mitted to be read or used in any way, but scattered
in the mountains and valleys by the thousands.

There are two main currents in the Chinese mind, but the people are not aware of them. One is the current of materialism, the other is the current of idealism. The current of materialism is the dominant one, and it is the cause of the present situation. The current of idealism is the subordinate one, and it is the cause of the future situation. The materialists are the enemies of the people, and they are the cause of the present situation. The idealists are the friends of the people, and they are the cause of the future situation. The materialists are the enemies of the people, and they are the cause of the present situation. The idealists are the friends of the people, and they are the cause of the future situation.

When the revolution was completed by the masses, China's materialists were largely ruined. They, however, at the time of the Chinese Revolution, were still powerful in the minds of the people. The materialists were the cause of the present situation. The idealists were the cause of the future situation. The materialists were the enemies of the people, and they are the cause of the present situation. The idealists were the friends of the people, and they are the cause of the future situation. The materialists were the enemies of the people, and they are the cause of the present situation. The idealists were the friends of the people, and they are the cause of the future situation.

In the time of the Ching and Ching-ching periods a struggle between the materialists and idealists was going on. The materialists were the cause of the present situation. The idealists were the cause of the future situation. The materialists were the enemies of the people, and they are the cause of the present situation. The idealists were the friends of the people, and they are the cause of the future situation. The materialists were the enemies of the people, and they are the cause of the present situation. The idealists were the friends of the people, and they are the cause of the future situation.

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The articles were set as follows:

EXEMPTIONS

Under this agreement, in addition to the points covered by consular immunity as stated set before, includes the following special privileges:

- (1) Privilege of attending trials - The phrase "Joint Trial" mentioned in all treaties concluded after the Beijing Treaty was a translation made by officials of the Ch'ing Government. When the Shanghai Convention was signed, the power, being advantage of this interpretation, decided upon the privilege of attending trials. Whenever a civil case between a Chinese and foreigner arises, the foreign consul can send a representative to attend such trials.
- (2) The privilege of joint trial - In the 7th year of T'ung-chih (1867), local authorities in Shanghai and American and British consuls conferred and formulated "regulations for foreign representation in joint trials." Hereafter, not only civil cases involving Chinese and foreigners were to be tried by a joint court, but also all cases involving only Chinese within the Consulate were ordered to be tried by joint courts. Subsequently, every country successively followed precedent, and thus appeared the French Consulate's "Joint Court" in Shanghai, Britain's "Foreign Office," Russia's "Local Office of Railroad Affairs" and in long to "Joint Courts" all were these peculiar sorts of organizations.

Since the consuls of foreign powers in China obtained the special privilege of attending trials and joint trials the foreigners not only passively avoided the jurisdiction of Chinese law but also actively interfered with enforcement of Chinese law. They not only passively refused to be tried by Chinese courts, but actively tried Chinese citizens.

EXEMPTIONS

During that period, consulates in different localities were newer or later established. In addition to Shanghai's International Settlement formed in the 20th year of T'ung-chih and the French Consulate in Shanghai, formed in the 20th year of T'ung-chih, there were the British Consulate in Ying K'ou drawn in the 9th year of T'ung-chih (1869), the British Consulate in Shanghai drawn in the 10th year of Hsien-feng (1860), the French Consulate in Florida, the British Consulate in Amoy, Ningbo, Shanghai and Anson, the British and French Consulates in Canton, drawn in the 11th year of Hsien-feng (1861) and the International Settlement in Peking made in the 16th year of T'ung-chih (1876).

Immunity was originally intended to be applied to persons and not the places or localities. After establishment of consulates, immunity was applied to all designated areas. This was similar to establishing any states within the territory of China.

REGULATION OF FOREIGN INVESTMENT IN THE UNITED STATES

The purpose of this regulation is to provide a framework for the control of foreign investment in the United States. It is intended to be a general statement of policy and to provide a basis for the development of more detailed regulations. The regulation is intended to be a general statement of policy and to provide a basis for the development of more detailed regulations. The regulation is intended to be a general statement of policy and to provide a basis for the development of more detailed regulations.

GENERAL POLICY STATEMENT

The Executive Order provides that there should be no restriction on foreign investment in the United States except in those cases where such a restriction is deemed to be in the national interest. The Executive Order provides that there should be no restriction on foreign investment in the United States except in those cases where such a restriction is deemed to be in the national interest.

After the close control of our trading houses by foreigners, not only the United States was threatened by foreign powers, but thereby may be also threatened by them not only were imported articles mostly produced by them but imported goods were subjected to restrictions and regulations by them.

GENERAL POLICY STATEMENT

The Executive Order provides that there should be no restriction on foreign investment in the United States except in those cases where such a restriction is deemed to be in the national interest.

- (1) Waiver of tariff rates to 5%.
- (2) Reduction of local duties rate at half of the regular tariff rate to 5%.
- (3) Reduction of duty on sugar to 4 cents per ton.
- (4) Reduction of tariff on wool to 20 cents.

The purpose of making the Executive Order was to give the duty on sugar in the United States to 5 cents per ton. It was intended to be a general statement of policy and to provide a basis for the development of more detailed regulations. The regulation is intended to be a general statement of policy and to provide a basis for the development of more detailed regulations.

REGULATION OF FOREIGN INVESTMENT IN THE UNITED STATES

Article 12 of the 1845 Convention between Great Britain and the United States of America provided that "Rights in British Islands shall not be granted to any other country" and the Convention in Great Britain's 25th year was "expressly in the laws of Great Britain, including England and Wales shall not be made in any other country." During that period the obligation on Great Britain to extend the International Railway, to build the International Railway and to take in England, Scotland and Wales. In America's 25th year the state signed the Treaty of Commerce between Great Britain and the United States, designating England as French territory.

(2) France

The Convention between Great Britain and France provided in Great Britain's 25th year, the United States Government guaranteed that "Rights in British Islands shall not be granted to any other country" and the Convention in Great Britain's 25th year was "expressly in the laws of Great Britain, including England and Wales shall not be made in any other country." During that period the obligation on Great Britain to extend the International Railway, to build the International Railway and to take in England, Scotland and Wales. In America's 25th year the state signed the Treaty of Commerce between Great Britain and the United States, designating England as French territory.

(3) Germany

Germany made the Missouri Treaty with the United States in America's 25th year, designating Missouri as German land territory and providing Germany the right to build within Missouri railroads and to also deposit within 10 miles of the railroad.

(4) Spanish lands

Spain made the Missouri Treaty with the United States in America's 25th year, designating Missouri as Spanish land territory and providing Spain the right to build within Missouri railroads and to also deposit within 10 miles of the railroad. Spain also signed the Fort Arthur Land Treaty in the 25th year of America, leaving Fort Arthur and the land there and including Spanish rights to mine, industrialize and transport in the area around Fort Arthur and Indiana. In the 25th year of America's England and France agreed to designate the region north of the Great Hall as a Russian sphere for the purpose of building railroads.

(5) Asia

After the Convention of Peking and France obtained a concession for the United States, the 25th year of America, the Convention of Peking provided that the area north of the Great Hall shall not be used for "railroad building." The Convention of Peking, however, did not mention of that. Although the authority of navigation did not mention, the right to build along American and Chinese the railroad and shipping of the ports.

(2) Concessions.

The concessions subsequently granted during that period were the 11th year of Kwang Hsu, the Flourens and London German Concessions in Hankow's Russian Concession, Hankow's French Concessions, Singapore's Japanese Concessions in the 11th year, Hankow's Japanese Concessions in the 12th year, Flourens's Japanese Concessions, Hankow's Japan Concessions, Hankow's Japanese Concessions in the 13th year, and Kwang's Japanese Concessions and Hankow's Japanese Concessions in the 14th year.

(3) Rights to Station Troops.

During that period Imperial Russia obtained the so-called "Eastern Railroad Guards" along the Eastern Railroad by force. Thereafter, the powers had the right to station troops in China.

(4) The employment of foreign postal employees and foreign post offices.

France, in the 24th year of Kwang Hsu, forced the Chinese Government to employ foreign clerks in post offices and the Powers then opened their own post offices in China. Thereafter China's communications fell under the control of the Powers.

(5) No right to establish factories.

Japan, in the Sino-Japan Treaty, inserted a provision to permit Japanese subjects in China's treaty ports "to pursue the manufacturing of articles and to transport and import machinery, provided only that a fixed import duty be paid". All articles manufactured in factories in the treaty ports were exempt from duty and taxed at the reduced rate prevailing in that port. Other countries, using the "most favored nation clause" also enjoyed these special privileges.

China's national affairs entered their "3rd period" when the Sino-Japan Treaty was signed. In the "1st period" Imperialism competed in China equally; in the "2nd period" it changed from equality to rivalry; the Anglo-Japanese alliance and the Russo-French alliance were products of international rivalry. In the war of the Allied Armies Expeditionary for 4 conditions of international rivalry revolved around two policies the Open Door, and Equal Participation. The Open Door policy was originated by the United States and accepted by Great Britain. But Japan was not willing to give in with respect to the Manchuria Peninsula, and Imperial Russia mentioned her own plan of occupation in the Sino-Japan Treaty. In the 19th year of Kwang Hsu (1904), the war between Russia and Japan, which took place in Manchuria, was fought over the division of spheres of influence - our national humiliation. Japan thereafter laid the foundation of her Greater Asia Policy, the starting point of its present troubles in Asia and the world.

From the unequal treaties of that period, such as the Sino-Japan Treaty, the Sino-British Sino-Japan Treaty of the 18th year of Kwang Hsu, the Sino-American Commercial Treaty of the 19th year of Kwang Hsu, the Sino-Japanese Shipping Agreement, the Sino-Portuguese Treaty of the 20th year of Kwang Hsu, the Sino-French Commercial Treaty of the 21st year of Kwang Hsu, the Sino-German Commercial Treaty of the 22nd year of Kwang Hsu, the Sino-Dutch Commercial Treaty of the 23rd year of Kwang Hsu, the Sino-Spanish Commercial Treaty of the 24th year of Kwang Hsu, the Sino-Italian Commercial Treaty of the 25th year of Kwang Hsu, the Sino-Belgian Commercial Treaty of the 26th year of Kwang Hsu, the Sino-Swedish Commercial Treaty of the 27th year of Kwang Hsu, the Sino-Norwegian Commercial Treaty of the 28th year of Kwang Hsu, the Sino-Danish Commercial Treaty of the 29th year of Kwang Hsu, the Sino-Greek Commercial Treaty of the 30th year of Kwang Hsu, the Sino-Turkish Commercial Treaty of the 31st year of Kwang Hsu, the Sino-Persian Commercial Treaty of the 32nd year of Kwang Hsu, the Sino-Ottoman Commercial Treaty of the 33rd year of Kwang Hsu, the Sino-Egyptian Commercial Treaty of the 34th year of Kwang Hsu, the Sino-Syrian Commercial Treaty of the 35th year of Kwang Hsu, the Sino-Lebanese Commercial Treaty of the 36th year of Kwang Hsu, the Sino-Palestine Commercial Treaty of the 37th year of Kwang Hsu, the Sino-Saudi Commercial Treaty of the 38th year of Kwang Hsu, the Sino-Yemen Commercial Treaty of the 39th year of Kwang Hsu, the Sino-Somali Commercial Treaty of the 40th year of Kwang Hsu, the Sino-Sudanese Commercial Treaty of the 41st year of Kwang Hsu, the Sino-Ethiopian Commercial Treaty of the 42nd year of Kwang Hsu, the Sino-Libyan Commercial Treaty of the 43rd year of Kwang Hsu, the Sino-Moroccan Commercial Treaty of the 44th year of Kwang Hsu, the Sino-Algerian Commercial Treaty of the 45th year of Kwang Hsu, the Sino-Tunisian Commercial Treaty of the 46th 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(2) Importation.

In the Sino-Japan Peace Treaty, provisions were made for the importation of foreign goods into the Chinese National Territory. Under such articles and provisions were allowed by the Japanese to the Chinese the Sino-Japan Peace Treaty. The Sino-Japan Peace Treaty was always published and it was necessary provided by special police, the Japanese authority to control such a treaty.

(3) Right to station foreign troops.

According to the Sino-Japan Peace Treaty, aside from the stationing of foreign troops in the Japanese area and along the Sino-Japan Peace Treaty line railroad, foreign troops were forbidden to station themselves from Peking to the sea. The fortifications at Peking and from Peking to Manchuria were demolished and China's right to control defense were withdrawn.

(4) Japan's sphere of influence.

After the Russo-Japanese war, the Japanese occupied Port Arthur, Liaison and the northern section of the Eastern Railway and the Manchuria. The Chinese Government in the so-called "main agreement" in Manchuria of matters pertaining to Manchuria's recognition all with Sino-Japanese Treaty making the southern Manchuria, Manchuria, Manchuria, a Japanese "sphere of influence" and Port Arthur and Liaison a Japanese leased territories.

(5) Concessions.

No additional concessions opened during this period were the Russian Russian Concession, the Belgian Concession and the Chinese Japanese Concession, in the 17th year of Kuang Hsu, the Tientsin Russian Concession in the 19th year of Kuang Hsu, and the Tientsin Russian Concession in the 19th year of Kuang Hsu.

(6) The Right to Control Custom House.

In the 18th year of Kuang Hsu, Japan obtained the control of the Custom House in Liaison.

(7) The Right to Control Tariff Rates.

Changes were made with respect to custom regulations in the Sino-Japan Peace Treaty and the Sino-Japan (Shanghai) Treaty. The important points follow:

(1) Changing duties on imports to an ad valorem basis

of 5%.

(2) Transfer of tax income from inland ports to the control of the Custom House.

(3) Specifying methods for the increase of tariff rates. As to the stationing of troops between cities, the rate of duty on imports to be levied on goods and on exports to 7.5%. This specification was intended to avoid unfairness in foreign imports. The Sino-Japan Peace Treaty always has provided a large indemnity from China, and China had to increase the duty on goods in order to pay it. But foreign imports enjoyed special privileges of exempt duty rates, and not a penny of duty

THE TREATY OF SHANGHAI AND THE TREATY OF TIENTSIN

These treaties and the various other treaties in connection with the opening of inland rivers, harbors and ports were under the auspices of the British Government of Britain. The purpose, from the point of view of the British Government, was to open up the inland rivers and ports for trade. However, as a result of these treaties, the inland rivers and ports were opened up to the world, but this was done without any compensation.

THE TREATY OF SHANGHAI AND THE TREATY OF TIENTSIN, CONTINUED

The Shanghai Treaty granted to foreign countries and right to cross the North River (from the Tsing delta) and the Yangtze River (from the Wu Yang delta). It also gave them the privilege of building steamships, creating banks, navigation marks, light-houses and other works. Thereafter China's important harbors and inland rivers, their natural surroundings and points of strategic importance were all known to the imperialists and subject to their control. What can we say about central defense?

In this period, there was first the Sino-Japan Treaty, granting an indemnity for the sake of peace, and as a result the part of the Qing Government became weak and the economic adjustments of the power became worse each day. China, in the absence of a united political, retained her independence due to the international policy among the powers, but the Qing Government's fear of foreign powers was at its peak point, leading to her mental state of pleasing the foreign countries at all cost. Secondly, there was the Russo-Japanese war, which was won by Japan, making a deep impression upon the mind of the Government and people of China. The Qing Government, seeing the trend toward revolution which she knew could not be suppressed, reluctantly adopted new governmental policies, abolishing "civil" examinations, establishing modern schools, training new services, opening mines and creating shipyards, preparing a constitution, and holding a congress in order to cover up its political corruption and diplomatic failures and humiliations and in order to mislead the people. The people saw the danger of the chaotic foreign and domestic situation and the stupidity and helplessness of the Qing Government. They also saw that the government for forcing a constitutional government was only a trick for cheating them of their legitimate rights. For National Father therefore conceived the idea of a revolution starting from the popular base of uneducated society without nationalist idealism. The reputation of the constitutionalists and imperialists became worse each day. Revolutionary anti-Confucian feeling and anger increased rapidly. Under the new orders promulgated by the Qing Government, schools became places for spread of revolutionary ideas, and the new way began to ~~spread~~ spread of the revolutionary movement. The old-fashioned constitution of not least in our National Assembly became stronger. Active movements within the country were led by revolutionaries, and all to be party from abroad came chiefly from various groups. Revolutionaries within the country and abroad were in such a state that the revolutionary movement could not be suppressed.

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... government could prevent Tsou Shi-hai from abusing his
... as president. They also thought that organizing strong
... party to supervise the president would be sufficient to
... a responsible cabinet government which in turn would function
... to restrict the authority of the president. They superficially
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... political parties could not be the result of democracy, and they
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of all the essential facilities of East Asia, the Japanese Government desired that the continent and seas surrounding it should be dominated by Japan with her own thought, to the exclusion of all other nations, to realize the independence of the continent and to secure the hegemony of East Asia.

Of all the essential facilities of East Asia, the Japanese Government desired that the continent and seas surrounding it should be dominated by Japan with her own thought. They also felt that the Japanese Government's policy of aggression had already reached a stage when it was necessary to actualize completely the idea of dominating the important points of East Asia as follows:

Article I concerns Manchuria. Section 4, Article I, demands that Germany's special privileges in Manchuria be ceded to Japan by the German Government. These were the mining privileges in Manchuria by and along the Manchou-Keiung Railroad, Manchou-Keiung Railway, with all territory and islands along the line, and to be ceded or leased to another country. The right to build a railroad connecting Harbin or Longchuan with the Manchou-Keiung Railroad, and the opening of Manchuria's important cities as treaty ports were included. In sum up, Japan wanted to design to the whole province of Manchuria as her "sphere of influence."

Article II concerns the southern part of the three Eastern Provinces and the eastern part of Inner-Mongolia.

Section 5, Article II demands extension of the leases of Port Arthur, Dairen, the South Manchurian and An-Ping Railroads to 25 years; the right for Japanese subjects in "Southern Manchuria" and "Eastern Mongolia" to own or lease lands, to live, travel and conduct industry and commerce, and to mine coal and ores; the right to employ Japanese in these two areas as political, financial and military advisers and instructors; the right to control and manage the Haiching Railway and to forbid other countries to build roads or connect railways in these two areas. In summary, Japan demanded the designation of the southern part of the three Eastern Provinces and the eastern part of Inner-Mongolia as her "sphere of influence."

Article III concerns the Hsu-pu-y'ing Company.

The second section of this Article demands the "joint management" of the Hsu-pu-y'ing Company by Japan and China, and permits Japan to mine the deposits independently and conduct operations in other areas of the Company.

Article IV and Article V concern the state of China.

Section 1 of this Article concerns Japan's demand for permanent occupation of all harbors and islands along the entire Chinese coast. Section 5, Article V, demands that China employ Japanese as political, financial and military advisers, as well as the right to use lands in the interior of China, to joint supervision of China's railways to supply China's armaments and to joint management of China's armaments; the right to build railroads between Harbin, Hsinking and Hsinking; Hsinking and Hsinking; and Hsinking as a connecting line between the eastern provinces of China as her "sphere of influence" and to allow Japanese subjects to conduct business and to mine. In summary, Japan wanted to occupy all China as her possession and sphere of influence.

The first of these is the fact that the United States has a long and distinguished history of supporting democratic movements and institutions in other countries. This policy is based on the belief that democracy is the best form of government for the people of the world. It is also based on the belief that democracy is the best way to ensure peace and stability in the world.

The second of these is the fact that the United States has a long and distinguished history of supporting human rights. This policy is based on the belief that all people have the right to life, liberty, and the pursuit of happiness. It is also based on the belief that the United States has a special responsibility to protect human rights in other countries.

The third of these is the fact that the United States has a long and distinguished history of supporting economic development in other countries. This policy is based on the belief that economic development is the best way to improve the lives of the people of the world. It is also based on the belief that the United States has a special responsibility to help other countries develop their economies.

The fourth of these is the fact that the United States has a long and distinguished history of supporting international law. This policy is based on the belief that international law is the best way to ensure peace and stability in the world. It is also based on the belief that the United States has a special responsibility to uphold international law.

In addition, it is noted that the United States has a long and distinguished history of supporting the United Nations. This policy is based on the belief that the United Nations is the best way to ensure peace and stability in the world. It is also based on the belief that the United States has a special responsibility to support the United Nations.

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SECTION II

CHINA'S POLICY TOWARDS THE PAST AND FUTURE

Section 1.

China's Policy Towards the Past and Future

The history of existing national distress and popular suffering is the starting point for our people's revolution. In the revolution China, national distress and popular suffering will increase. During the liberation of 1949, China still was unable to transform destruction to reconstruction. During World War I, China was unable to undo the bondage of the unequal treaties and obtain national freedom and equality. The Sino-Japanese War in 1937 was the first time after the World War that international relations of the Pacific had an opportunity for further development, but the Peking Government still was unable entirely to seize this opportunity and to conduct a positive struggle. Although the Nine Year Treaty recognized the principles of the Open Door and Territorial Integrity, its execution in the unequal treaties, such as recovery of sovereignty, abolition of extraterritorial rights and withdrawal of foreign garrisons, were either denied or consideration postponed, and we could not gain any definite solution. Execution of a treaty between China and Japan for settling pending problems in handling particularly important economic difficulties, and still could not thoroughly solve outstanding difficulties. As a result, the principles of the Open Door and Territorial Integrity only increased dependence of the Chinese people upon foreign countries and collaboration in the individual psychology of government.

After the Nineteen Treaty, the Twenty One Treaty's ~~approval~~ and imperialistic aggression toward China persisted to intensify. It began increasingly evident that, after the Revolution of 1911, the warlord's corruption and division of power and their relations with the imperialists further advanced further step. Sun Yat-sen's minority and Japan's "Twenty-one Demand" were interrelated. Sun Yat-sen's dependence on imperialists' ~~approval~~ obviously assisted Sun Yat-sen's minority. The ~~approval~~, in addition to exploiting Chinese and arbitrary in negotiating with the warlords to obtain special privileges, applied many unequal treaties without end, of which the heaviest burden were most conspicuous. Inter-dependence was realized by imperialist forces, and in the third year of the Kuomintang rule of the Republic of China, (1914) they demanded the independence, and the authority in foreign relations reverted to imperial control. After the Nineteen Treaty, the Republic obtained their independence, but they were still a dependent and returned to China. At that time the Republic was not a country of the so-called "independence" and "sovereignty" under the imperialist control and inter-dependence, and was unable to break completely of any inter-dependence. The Chinese Republic always was under foreign influence. Conflicts between the Republic and imperialist and Japan also were taken advantage of by the latter, and the imperialist control of the inland laws and the national policy during the period of the Republic were identical affairs.

Section 10

THE CHINESE POSITION ON THE HONGKONG PROBLEM

The position of the Chinese government on the Hong Kong problem is a complex one. It is based on the principle of the "One China" policy, which states that there is only one China and the People's Republic of China is the only legitimate government of China. The Chinese government has consistently maintained that Hong Kong is an integral part of China and that the British colonial system in Hong Kong is an illegitimate and unjust system. It has repeatedly demanded that the British government should withdraw its troops and administrative personnel from Hong Kong and that the Chinese government should take over the administration of Hong Kong as soon as possible. The Chinese government has also expressed its concern over the future of Hong Kong, particularly the issue of the transfer of power to the Chinese government. It has stated that the British government should not delay the transfer of power and that the Chinese government should be given the opportunity to participate in the process of the transfer of power. The Chinese government has also expressed its concern over the issue of the future of the Hong Kong people, particularly the issue of the preservation of their way of life and their rights. It has stated that the British government should not allow the Hong Kong people to be subjected to any form of discrimination or oppression and that the Chinese government should guarantee the rights and interests of the Hong Kong people.

After the Sino-British Joint Declaration on the Question of Hong Kong, the Chinese government has continued to maintain its position on the Hong Kong problem. It has repeatedly demanded that the British government should withdraw its troops and administrative personnel from Hong Kong and that the Chinese government should take over the administration of Hong Kong as soon as possible. The Chinese government has also expressed its concern over the future of Hong Kong, particularly the issue of the transfer of power to the Chinese government. It has stated that the British government should not delay the transfer of power and that the Chinese government should be given the opportunity to participate in the process of the transfer of power. The Chinese government has also expressed its concern over the issue of the future of the Hong Kong people, particularly the issue of the preservation of their way of life and their rights. It has stated that the British government should not allow the Hong Kong people to be subjected to any form of discrimination or oppression and that the Chinese government should guarantee the rights and interests of the Hong Kong people.

THE POLITICAL SITUATION IN CHINA (1949) - I

The political situation in China in 1949 was characterized by the victory of the Chinese Communist Party (CCP) over the Nationalist Government (KMT). The CCP had established a government in Beijing, while the KMT government had fled to Taiwan. The country was divided into a Communist North and a Nationalist South. The political process was marked by a series of negotiations and a temporary truce, but the underlying tensions remained high. The CCP's policies were based on a combination of Marxism-Leninism and traditional Chinese thought, aiming to create a new socialist society. The KMT, on the other hand, represented the interests of the bourgeoisie and the landowning classes. The political landscape was further complicated by the presence of various warlord and bandit forces, some of whom were being integrated into the Communist ranks.

These events clearly indicate the early conditions of China's contemporary political process.

With the transfer of power to the CCP, the political structure was fundamentally altered. The CCP's leadership was based on a central committee and a Politburo, which made the major decisions. The government structure was reorganized to reflect the new political reality. The CCP's policies were aimed at the consolidation of its power and the implementation of its socialist program. This included the nationalization of industry and the land reform movement. The political process was characterized by a high degree of centralization and a lack of democratic participation. The CCP's victory was the result of a combination of factors, including its superior military organization, its ability to gain the support of the peasantry, and the internal divisions within the KMT. The political situation in 1949 set the stage for the further development of the Chinese political system.

The political process in various localities in China was marked by the implementation of the CCP's policies. The political structure was reorganized to reflect the new political reality. The CCP's policies were aimed at the consolidation of its power and the implementation of its socialist program. This included the nationalization of industry and the land reform movement. The political process was characterized by a high degree of centralization and a lack of democratic participation. The CCP's victory was the result of a combination of factors, including its superior military organization, its ability to gain the support of the peasantry, and the internal divisions within the KMT. The political situation in 1949 set the stage for the further development of the Chinese political system.

The general practice was to have relatively destroyed our Chinese national archives. During the early years of Mao's rule, Li Shengchang, former Chinese minister, including a copy and creating perturbations in Chinese history. In the year of 1958, the North Sea Canal Agreement was signed. The Treaty of 1958, especially provided for the 'Five Year Plan' and for the destruction of communications between the capital and the provinces. Many copies of the capital and provincially destroyed, and the risk to national defense also was completely destroyed.

The Sino-Soviet relations between China and Great Britain, the United States, France and Japan strongly restricted foreign writings to enter any books in China, and also allowed them to remain in any part of China. This restriction, based on the 'Five Year Plan' Agreement, also stopped these special privileges. Thus, foreign writings could not be used in Chinese schools and inland places. At this point, the Soviet Union was a powerful 'great power,' and the imperialists also became 'imperialists.' All parts where they concentrated were localities, however by Chinese cities. Foreign services took off the gas covers, destroyed Chinese schools and institutions, and covered the Chinese population of local institutions, and covered the Chinese population of local institutions, and covered the Chinese population of local institutions.

Restrictions of foreign books in China is of the type based on treaty provisions, and not based on treaty provisions. Restricting books in inland territories and the provisions in the London Charter and along the following inland, as provided by the Treaty of 1958, was based on treaty laws. Restricting of all other foreign writings in China was not explicitly provided in the treaties. As to the London Charter on the Chinese Inland Inland and the Japanese Charter on the South Manchurian Railway, not only no there no treaty provisions for such provisions, but the 'Inland's' adjacent area was a free country of international law. Restrictions in the commercial, industrial, and other fields by treaty, but also developed from

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The National Father first pointed out the danger from having our maritime customs under foreign control, and from having our revenue jointly administered by foreign nations. Now, since that time, the Chinese Maritime Customs have been a separate entity, although from the Chinese Maritime Customs there is a complete separation, whereby the control of the Maritime Customs fell into the hands of foreigners, and certain parts of our ports, -- the so-called "foreign enclaves" -- inevitably also were controlled by foreigners. Thus, the world was jointly regulated by the powers, and they may be said to have been divided, and Chinese products and industries could not really develop, and industries that were controlled by foreigners. As a result, foreign monopolies filled the market of the country, and domestic goods could not be developed. Hence, the National Father's intention, already in existence, to establish an independent Chinese industry also was to be realized. In international trade, the history of China is a long one, and it is important that the people and China's interests be protected.

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Section 2.

THE NATIONAL FATHER'S POLITICAL AND ECONOMIC POLICY.

The National Father's effect on Chinese economic development from foreign monopolies and areas where foreign troops are stationed. Such monopolies of customs and extra-territorial rights are the main pillars of the foreign power's economic aggression. Furthermore, the rights to sell in Chinese markets, to trade along the coast, to establish factories in ports, to build railroads, to open mines and have railway lines through lands, all tend to increase the effects of their economic aggression and cause Chinese commerce to suffer un- precedented losses, even causing the entire people's economy to get into a very serious condition. The National Father *(Sun Yat-sen)* pointed out to us, saying:

Aggression by economic power is more severe than aggression by political power. Aggression by political power is visible, but when one sees only aggression by economic power, ordinarily one is not easily aware of it.

The National Father first pointed out the danger from having our maritime customs under foreign control, and from having our revenue jointly administered by foreign nations. Now, since that time, the Chinese Maritime Customs have been a separate entity, although from the Chinese Maritime Customs there is a complete separation, whereby the control of the Maritime Customs fell into the hands of foreigners, and certain parts of our ports, -- the so-called "foreign enclaves" -- inevitably also were controlled by foreigners. Thus, the world was jointly regulated by the powers, and they may be said to have been divided, and Chinese products and industries could not really develop, and industries that were controlled by foreigners. As a result, foreign monopolies filled the market of the country, and domestic goods could not be developed. Hence, the National Father's intention, already in existence, to establish an independent Chinese industry also was to be realized. In international trade, the history of China is a long one, and it is important that the people and China's interests be protected.

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Section 2

Statement of the Committee on the Atomic Energy Files

The Chinese government has always been a government of the people. It has always been a government that is loyal to the interests of the Chinese people. It has always been a government that is loyal to the interests of the Chinese people. It has always been a government that is loyal to the interests of the Chinese people.

China's foreign relations and handling are the result of a policy. If the foreign relations are not with China, the nation will perish.

The handling and handling of the future, can be not delayed. Can we not be delayed and delayed.

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Section 4.

The international and domestic jurisdiction have had substantial effects upon China's handling. To know that the Beijing Treaty was signed at the conclusion of the "Opium War." The Opium War was caused by the prohibition to transport opium to China by Governor General Lin Zhenxi of Beijing, Canton, Szechwan, Szechuan, Szechuan. The amount of opium at that time is usually more than from 10-15,000,000 tons really and so being restricted side.

Applying China's wealth money to fill the foreign bottomless demand and taking in exchange a poison for medicine gradually develops a side nation.

Lin Zhenxi also necessarily said:

If opium is not completely prohibited, the nation gradually will become poor and the people gradually will grow weaker. After several decades there will be not only no funds that can be raised, but also no way that may be useful.

After China's defeat in the Opium War, the restriction system had no way of recovering any of opium and other poisonous commodities, and the international and domestic jurisdiction protected their transportation and storage. This making was forbidden by national laws and the laws of the international were not the same, making still could be easily controlled. Further, since the Sino-American War, the American government, according to national territory, applied the poison policy to one of their protected articles. Such poisonous and other articles, because of their prohibition by the United States, could not be purchased internationally by the Chinese Government or purchased elsewhere. Agate's plan of purchasing gradually eliminated, but the amount of purchasing gradually increased in quantity. The amount from China was limited to the set price, and the amount from the other side was not so limited in the other parties. In our country, the amount of purchasing gradually increased in quantity, but the amount from the other side was not so limited in the other parties. In our country, the amount of purchasing gradually increased in quantity, but the amount from the other side was not so limited in the other parties.

The Chinese people have a long history of civilization and a rich cultural heritage. They have made significant contributions to the world in various fields, including science, art, and literature. The Chinese people are proud of their achievements and are committed to the development of their country and the well-being of their people.

After the 27th National Congress of the Communist Party of China, the Chinese people have made great achievements in various fields. They have made significant contributions to the world in various fields, including science, art, and literature. The Chinese people are proud of their achievements and are committed to the development of their country and the well-being of their people.

...and the program
of this party, they must understand their situation in social programs
and must understand their position in the process of the
...of the responsibility and support in their organization
...and the program...
...and support a strong...
...in order to build an independent...
...and strong people.

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THE CHINESE REVOLUTIONARY PARTY

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THE CHINESE REVOLUTIONARY PARTY

After changing the Kuomintang into the Chinese Revolutionary Party in 1926, our National Father, having observed the repeated failures of the Kuomintang, knew very well that without complete reorganization of the Party it would be impossible to fulfill the demands of a people's revolution and liberation in China. In 1926, he changed the Chinese Revolutionary Party to the Chinese Kuomintang. In January, 1928, a party congress was held by the Party in Shanghai, 1928, a statement of reorganization was made in January, 1928, a national representative congress was held in Canton, and the reorganization was for the first time practically completely completed.

The Three Principles of the People are the orientating program principles of the people's revolution. In his opening speech at the National Representative Congress, our National Father in his opening address indicated to say:

The Three Principles Principles that we advocate are perpetually unchanging, everyone should put them into practice from beginning to end. These principles were determined before organization of the Kuomintang, and the reason for forming the Kuomintang was to carry out these principles and the organized members of the Kuomintang and the founding of the Republic were also in order to put into practice these principles.

Therefore, our National Father, during reorganization of the Chinese Kuomintang stressed for members to determine effective practice of these principles. The National Father said:

It matters not you do, success rests in having good method. There are you find a good method. You get it from education and knowledge. You must first have education, then you have knowledge, then you have method, you will have a method. Then you have a good method for conscientious work, as soon as you have this method, you will obtain immediate success.

During reorganization of the Chinese Kuomintang, our National Father indicated that, although we search methods and actually put them into practice, we are interested that a plan should be made.

something into effect, the course and time to be de-
termined and results in any event. This is very difficult.
By one or two means the hardness of course? Because it is
very difficult to know things. If we wait until we know and then
act, hundreds of thousands of years will elapse before we take
action, and I fear there will be no definite time schedule.
Therefore, sometimes we know things must not even without com-
plete understanding.

At the time of reorganization of the Chinese Revolution there
were already complete instructions and discussions on methods of revolu-
tion, and there was understanding of the revolutionary movement before
action was started. The National Father instructed us, saying:

If we determinedly desire to make the nation rich and strong,
there is a method. If the method is clearly thought out, and
if we do not shy from difficulties but consistently go forward
in action, we shall succeed.

From this we can know that revolutionary action must follow a
revolutionary method, and the revolutionary movement may alter or improve
the method. Therefore, one can say: The Three Peoples Principles are
unshakable, but the plan for putting into effect the principles is not
unshakable.

Previously, the members of the Revolutionary Party and the pub-
lic did not definitely understand our National Father's theories nor have
uniform confidence therefore, the National Father shouldered the entire
burden himself in reorganizing the Chinese Revolutionary Party. Reviewing
the situation at that time, our National Father said:

The fact that, although our revolution had several successes,
all were military successes, and revolutionary work had not been
completed was because the party itself lacked solid foundation.
Therefore, all party members did not observe party rules, and
acted independently, each according to his own way, without even
having the old virtue of following the leaders blindly and un-
flinchingly with confidence, also without the new idea of living in
liberty. At that time, I had no alternative but alone to
take the burden of the revolution single-handed and organize the
Chinese Revolutionary Party anew.

Also, he said:

There is one thing everyone must note. Previously, the point at
which our party was unable to gain a solid foundation was not
because there were people using their strength to attack us,
but solely because we were against one another among ourselves due
to the little knowledge and experience of our members, thereby
creating unnecessary misunderstandings. Consequently, the
strength of the whole party was uncoordinated and the revolution,
because of this, was defeated.

Therefore, our National Father reorganized the Chinese Revolution
and aimed to establish a reorganized solid organization and strict regu-
lations and carry out the aims and interests of the people's revolution.

all our work is done. This is the revolutionary party previously
created by the Chinese Government, and later changed the name to
China. This has been in a program that is accomplished.

This is said:

For example, the revolutionary action of the Chinese in 1949 was
an example of this. This is called the Great Leap. This
kind of work has been very successful.

To realize our program and realize our goals we first should make the
people to have a true understanding of the Three Peoples Principles and the
people's revolution. Based on true understanding, the people's thinking
will be advanced, the people's spirit of progress will be unified, and the
people's strength will be combined. Therefore, our National Father will:

The reason for our previous inability to act was lack of knowledge.

This is said:

The mistake made that to know is easy, but to act is hard, my
theory is that to know is hard, but to act is easy. The reason
that all Chinese affairs were corrupt in the past was due to errors
in thinking. Since the discovery of my theory, the thinking of
the Chinese people needs general reform. Apply my theory to
act and my task can be accomplished.

Based on his theory that to know is hard and to act is easy, our
National Father, during that period, determined the plan and wrote the con-
stitution for national unification and promulgated the Three Peoples Principles
as the national goal for the people's revolution. If our members can
accept our National Father's teachings, and by using the idea of respec-
tability for "being others' kung as your own kung," "others' distress
is your own distress," "whether the world is up or down, the responsibility
rests on each individual," and carry out this idea, leading the people to
discover the natural characteristics of human unity and work together
for our thought in mind, then the great task of building the nation on the
Three Peoples Principles and Five Four Constitutional necessarily will be
accomplished.

The principle being clear, the target having been raised, steps
having been fixed, and the method having been clearly pointed out, our
National Father's hope for us was that we determine our aim with persistence
and carry it out in great practice. Regarding this point, our National
Father said:

In the revolution, this then we definitely shall succeed. How-
ever, it is necessary that first we all have this ambition and act
our aim to proceed with the work.

Regarding setting our ambition, our National Father wanted us to
aim at being the richest and strongest nation in the world within 10
years. Regarding "persistence," our National Father instructed us, saying:

If we really understand the principle of persistence, we shall
not give up. Since a revolution has its object, we shall
not give up on it. If we give up on it, we shall

...in the ... as to "democracy," members of the ... in carrying out the Three Peoples Principles, must not ... and ... from ...

... members of the ... with the procedures of ... of the Chinese ...

... the ... of party ... with the ...

... Three Peoples Principles, and that they do not impose severe ... of individual thought. ... within the ...

... there are ... and also ...

... even though persons with different political views may have ...

... they believe their belief in the Three Peoples Principles and join the Chinese ... there will be no complications ...

... as long as they are members of the ... actually assisting and cooperating ...

... they will be treated as honest ... The Chinese ... has a "the ...

... because it is organized to benefit the ... of all the people, and for the purpose of a revolution for the ...

... of all people of the country. Therefore, every Chinese citizen has the ...

... of joining the Chinese ... and should fulfill his duty to join the Party. ...

... is the leader directing the revolution and the reconstruction of the nation, the Party looks upon the ...

... of the entire country and the members of the entire party with ...

... and without any distinction, and certainly without discrimination, it assigns the responsibility of teaching them, and wishes them individually to devote their efforts to the people's revolution, to putting into practice the Three Peoples Principles, to reconstructing the nation, and to reviving the people's opportunity and ability. Therefore, this Chinese ...

... is not partial to any particular occupation or any particular class, nor does it disregard any particular occupation or any particular class. ...

... clearly speaking, the Chinese ... looks upon the entire people without ...

... as to sex, occupation, religion, or class further, it not only protects and takes care of each individual citizen in the country, but will not neglect the ability of any individual. The Chinese ...

... wishes everyone to join the Party so that, unitedly, they will struggle for revolution and reconstruction, and complete the responsibility of the People's Revolution. ...

... the Three Peoples Principles are based upon extreme fairness and originated from extreme sincerity therefore the ... which puts the Three Peoples Principles into effect, is based on the unshakable virtue of our people, depends on the virtue of affection and the duty of taking responsibility as the spirit of party cooperation. It is entirely different from the other parties in the past which, with treacherous manipulation of authority, ...

... and plotting, used extreme wickedness as the unifying ...

... the Chinese ... for fifty-eight years since its organization by our National Father, 18th Feb 1894 and the North Star, is unshakable and reliable, unyielding and unchanging, with ever-increasing ...

... has become permanently the unique revolutionary political party of China, entirely different from the numerous other parties which perish ...

... and disintegration. This has been obtained by the impartial and ...

... as well as the generous and broadminded spirit, of the Chinese ...

... and not by chance.

Section 1

... of the Chinese ...

in the year 1949 after the first world war, which brought peace followed by a period of war, and the revolutionary movement of other nations, springing from the masses. The Soviet revolution brought a new economic policy, and the development of a national constitution was established in the midst of the civil war. After several years of the revolution, based on its principles, the people's government which managed the whole people. Our National Father's revolution in the midst of world instability, established the people's republic, worked public opinion, established revolutionary principles, established in the revolutionary movement, and supported the people's revolution. Although the loss of the revolution of the first world war was a tragedy of history, the revolutionary spirit was brought to the country. However, our National Father, in the year 1949, led the central division of the People's Revolution in the direction of the Revolution, Hungary, and at the same time personally led the army to attack the U.S. In the other hand, after the loss of the first world war, during his illness, and, at the demand of the people, called together all mass organizations and signed the People's Revolution year which he presided. In his declaration at the time of the first world war in November, 1949, our National Father said to our people:

The destiny of a nation rests in the determination of the people.

Therefore, the object of calling the People's Convention was to have all the people of the whole country, at the Convention, abolish the unequal treaties and decide China's economic problem, and to have that armed militaries in all frontier units their military force with the people and change them into a national army, thus becoming the military power for all the people.

The Peking Government did not have any honest desire then to accept our National Father's proposal to hold a People's Convention, and it was deeply infected with the idea of going out of its way to please foreign nations, including restoration by foreign powers; that it was afraid of our National Father's movement to abolish the unequal treaties. Because of these two opinions, our National Father, even in the environment of counter-revolutionary Peking, disregarding everything, was determined to struggle. However, he was unable to succeed, and he died on March 12, 1949, with a long heart. But in his last will, drawn on his death-bed, our National Father publicly and solemnly placed the responsibility of holding a People's Convention and abolishing the unequal treaties upon the masses of the entire Chinese revolution and the people of the entire nation, hoping that these things would occur promptly. At that time, the People's Revolutionary Army was fighting Chiang Kai-shek's rebellious army along the last river in Shanghai, and in the spirit of deepest sorrow, suppressed the rebel army, worked Shanghai, and held the foundation of the military stage of the revolution. By July, 1949, the People's Revolutionary Army, following the last wish of our National Father, took the army and marched northward. The aim of the National Revolution was stated in the Declaration of the People's Revolutionary Army for this month:

The aim of the revolutionary war is to build an independent and free nation, applying the Three Peoples Principles to protect the interests of the nation and the people. Therefore, we must abolish all revolutionary power under the Three Peoples Principles and must smash the warlords and the imperialists upon which the Chinese depend for their existence.

Now, because the People's Revolutionary Army pushed, national

... and the ... of ... with the ... of ... the ... of ... should not be ... it ...

... as soon as ... be established a government with power to ... immediately will be ... of such a ... in accord with ... and applicable to the ...

... the ... of State ... the ... and independence of China.

... the ... with a representative of the government of China ... and ... jurisdiction.

... of the beginning of the reconquest of ... the ... incident ... the ... of ... along the Yangtze River ... the ... and ...

... we must painfully remember the ... speech ... It is necessary here to reiterate part of that speech ...

... there is one thing we must note. That is, in the past we have ... by the ... of the ...

... this is to say: if there is no enemy within, no danger ... the ... of the ... at the critical ...

... this time, the incident which almost destroyed the ... of the ...

The first step in the Japanese invasion was to occupy the islands in the Pacific and to establish a base of operations in the Philippines. The Japanese government was determined to conquer the Philippines and to use the islands as a base for its operations in the Pacific. The Japanese government was determined to conquer the Philippines and to use the islands as a base for its operations in the Pacific.

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In the second step of May 2, the National Government and the Republic's Revolutionary Army were thoroughly subjected to Japan's humiliation and to oppression by the people. I then turned the officers and men of my army to:

This is to ensure our country's independence and plot to ensure our national independence. We must ensure that we do not become dominated by the Japanese and only seek to achieve the objective of independence and liberty. Today, you are only passively accepting domination and the Japanese Army's rule, and progress towards independence. We must have the sense of preparation and the spirit of struggle. Following the will of our revolutionaries and leaders in the past, we must lead the last revolution and we must ensure that national independence can be achieved. If we do not do this, this will be achieved at a price of liberty and independence of liberty and equality throughout the land. This will not be a successful war.

We must ensure that the spirit of independence is maintained in the Philippines. We must ensure that the spirit of independence is maintained in the Philippines. We must ensure that the spirit of independence is maintained in the Philippines.

The spirit of the Japanese invasion can be called a page of our history. The spirit of the Japanese invasion can be called a page of our history. The spirit of the Japanese invasion can be called a page of our history.

all the counter-revolutionary forces at that time to destroy the methods of the Nationalist Government, particularly their ruthless employment of force and all kinds of terrorism, terrorism and violence. However, the people throughout the country, the Nationalist Government had to be aware of their weakness in this ability to build an independent state, as well as their weakness in organizing the masses, have been fully recognized. We have been deeply impressed on our minds, and will never be forgotten by our country. The Nationalist Government with conscientious and determination, and proceeding through a hundred times, solemnly declared the last will of our National Father to call a National People's Congress and establish the original location, and to proceed vigorously with the reconstruction in order to carry out his command and the wishes of his people and the spirits of our heroes of the past.

Section 2

Reconstruction and foreign work after the war
after the capital was moved to Nanking

The first step for success in the work of the Northern Expedition was accomplished under treacherous and dangerous circumstances and under untoward conditions. After this, the Nationalist Government believed that it could emerge from destruction to reconstruction, especially hoping to enjoy the force of national unity, but the foundation for liberation of the people. When the People's Revolutionary Army recovered Peiping and Tientsin, I, Chiang-Kai-shek, took it upon myself to carry out eight assignments and solemnly announced this to the soul of our National Father. The last two assignments were my most treasured hopes. One of them concerned post-war reconstruction. I said:

After destruction, reconstruction is urgently needed. In our National Father's will and plans of national reconstruction the order and outlines for this have long been set forth, and it only requires the sincere effort of all our comrades to found a nation under the Three Peoples Principles and without undue difficulties to attain the success of the People's Revolution. Now, when the phase of military government is reported complete, if practical policies are not applied to show the ability of the revolution in national reconstruction, accomplishments won by our military comrades on the battlefield will not be easily preserved because the people will lose hope.

The other assignment concerned the movement for the people's independence after the war, concerning which I said:

Because of the selfishness of the warlords and politicians, my leader's policy of national reconstruction by peaceful means could not be actually carried out, and our Party, intending to eliminate all chaos, had to resort to force. But when we turned to war, witness the sufferings of our citizens in the war-torn areas and the heavy sacrifices made by our soldiers at the front. I have always felt that a definite plan must be made for complete elimination of civil war after the success of the revolution. It should be remembered that the military force of a nation is employed to protect the interests of the people, and civil war are the most humiliating of all wars. In this Northern Expedition, the groups in action numbered over a million, and the bodies they fought covered hundreds of miles, but the

...the way to study ... the will of our leadership ... respect to the independence and freedom of the people.

Nevertheless, the Nationalist Government, under difficult and particular circumstances, followed the originally adopted design throughout and remained standing. Up to the present, our China has been able to fight our way for this long time because our ability has been born of this spirit of reconstruction by revolution.

According to the order of the policy of national reconstruction, after the military phase, the period of political writings follows, and its main task is to practice local self-government. The practice of self-government, however, is based on our National Program handbook the Policy of National Reconstruction. Practicing local self-government. Government of the People. Practicing local self-government. The steps in this program are unquestionably logical. Not after removal of the capital to Nanking, for a period of ten years, both from the theoretical and the practical points of view, circumstances hindered progress of the basic work of political writings, causing the Nationalist Government to be unable to carry out its program. From the practical point of view, the greatest political obstacle suffered by the Nationalist Government was obstruction to national unity. From the theoretical point of view, during the past ten years, not only has the way to carry out the work of political writings become a problem, but when the questions as to whether or not this political writings should be conducted in confusion, or when such writings should be excluded, have also been hotly debated. Such confusion not only provided the feudalists and counter-revolutionists with excuses, but also gave occasion within the Party intentionally or unintentionally the appearance of wavering, thereby causing arguments to become more numerous and action to be delayed. We all know that political writings is the path to be followed in attainment of a democratic government by the people, that without this the functions of a government of the people cannot be created, and that otherwise the constitution to be framed in the future can only become a valueless piece of white paper with black marks. After the Revolution of 1911, our people did not realize the need for a revolution of reconstruction, and they devoted their efforts to the articles of constitutional law and to creating a political system, thereby opening the way for the secret schemes of the warlords and giving the feudalists the opportunity to extend their exploitation. The lesson of "keeping the cart in front" was then forgotten by all, and even by the comrades, the thousands had been subjected to sufferings. This truly was disastrous.

Plans for industry were important to China's material rehabilitation. However, during the ten years after the National Government moved the capital to Nanking, from the practical point of view, economic rehabilitation did not develop according to schedule, due to interference by the feudalists and bourgeois from counter-revolutionary influences; but from the theoretical point of view, the communists at that time were equally divided between the theories of democracy and communism. The communists directed their efforts to a so-called "land revolution" and a "democratic revolution" and because their armies arrived, thousands of miles became theirs, thereby including our peaceful villages. Through industry and commerce of the people, they had no intention of preserving or protecting, and they pursued only interest and status in the youth of the country in ...

The National Father's writings on national defense and reconstruction were developed during periods of Shieh Shiang-shang, and only their tables of contents are extant. However, our National Father's intentions, from the military angle, may be discerned in his instructions for establishing military education from the concrete angle, in his industrial plans and from the psychological angle, in his speeches about morale and education of the soldiers. The National Government, after removal of its capital to Chungking, took seriously to attain its objective of peaceful unification and national defense. It well recognized that domestic troubles and foreign aggression were closely connected, and that unity and independence also went hand in hand. Therefore, it did not shirk because of criticism and attacks from the outside world, but it maintained the difficulties in foreign relations and after a fashion it made such military preparations as have enabled the nation as a whole to offer long resistance.

After success of the Northern Expedition, the relation between the National Government and the Imperialists reached the stage of final showdown. Because of the people's revolution, the influence of the Imperialists had to be removed from China's territory. At that time, the National Government was in a position to reorganize the Nationalist Government and to take the lead in carrying out national reconstruction. The National Government, after its establishment in Chungking, was faced with the task of national reconstruction. It well recognized that the first step in reconstruction was to establish a strong and unified government. It well recognized that the first step in reconstruction was to establish a strong and unified government. It well recognized that the first step in reconstruction was to establish a strong and unified government.

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The Japanese Government, in its attitude towards our people, has been characterized by a policy of deliberate provocation and aggression. It has sought to bring about a new world order, based on its own interests, and to establish a new international system, based on its own principles. It has sought to bring about a new world order, based on its own interests, and to establish a new international system, based on its own principles.

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In the realization of the Japanese Government's policy, the Japanese Government, in its attitude towards our people, has been characterized by a policy of deliberate provocation and aggression. It has sought to bring about a new world order, based on its own interests, and to establish a new international system, based on its own principles.

Japan's policy of extending its jurisdiction over our territory, and its policy of extending its jurisdiction over our territory, and its policy of extending its jurisdiction over our territory, and its policy of extending its jurisdiction over our territory.

The Japanese Government, in addition to passively delaying negotiations, actively sought to criticize our country in order to bring pressure against us. During the ten years immediately after the end of the war, the Japanese Government, in addition to passively delaying negotiations, actively sought to criticize our country in order to bring pressure against us.

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...the National Government could only apply its ...

...the small group in completely hopeless shall be ...

...the National Government ... the people's revolution ...

Section 4

...the Japanese army, pretending ...

...the Japanese army, pretending ...

... the people's revolution in China's freedom and equality. Our leader / Comrade Mao / has explained that the Three Peoples Principles are the direction for national liberation, and I hoped every citizen in the country would fight vigorously to save the nation from subjugation. Unfortunately, after the successful completion of the Northern Expedition, for ten years a section of the people did not sincerely believe in the Three Peoples Principles and did not fully recognize the danger confronting the people; that the new system by revolutionary mobilization experiments would be destroyed, and, as a consequence, the vitality of the nation diminished. The people were confronted with innumerable sacrifices, foreign aggression, and the nation daily approached nearer to perdition. But, during that period, the Chinese Government continued its adopted policy of persisting maintenance of peace, and of bearing responsibility, and there was not a day when the nation's difficulties were not aggravated. People did not seriously believe in the Three Peoples Principles, all regarding the interests of the people as secondary, altogether their differences of opinion are clearly apparent today. This shows that the people today definitely recognize the idea that if we live we all live, if we die we all die, and they recognize that a threat to the people as a whole is far more important than that to a group of people or to a group of groups." In summary, the Government made by the Chinese Communist Party at that time was evidence of its responsibility in public affairs. This also proved that only the Three Peoples Principles can liberate the minds of our people as a whole, and liberatingly give evidence that the Chinese Government was the only revolution representing the demands of the people of the entire nation and the interests of all classes of the people. Any line departing from the Three Peoples Principles meant never long in the people's consciousness. Therefore, the highest ideal in the way of independence is the Three Peoples Principles. The highest liberating organization in this way of thought is the Chinese Government. It was clear that if there were no Chinese Government, there would be no way of independence. If there were no Chinese Government, there would be no revolution. In political life, the Chinese Government is the only organization that has the highest responsibility in the way of independence and national liberation.

In light currently for realization of the Three Peoples Principles to liberate without political policies and bad movements, and to end the policy of persistent continuation of the land of land-lords to liberate the entire government, hoping for realization of the country to liberate the sun and flag of the Red Army and recognize it as the People's Revolutionary Army, to accept the command of the Military Council of the Government, to admit others before moving into action and to accept responsibility in the way of independence.

In connection with that time I must know that "the objective of the people's revolution in China's freedom and equality. Our leader / Comrade Mao / has explained that the Three Peoples Principles are the direction for national liberation, and I hoped every citizen in the country would fight vigorously to save the nation from subjugation. Unfortunately, after the successful completion of the Northern Expedition, for ten years a section of the people did not sincerely believe in the Three Peoples Principles and did not fully recognize the danger confronting the people; that the new system by revolutionary mobilization experiments would be destroyed, and, as a consequence, the vitality of the nation diminished. The people were confronted with innumerable sacrifices, foreign aggression, and the nation daily approached nearer to perdition. But, during that period, the Chinese Government continued its adopted policy of persisting maintenance of peace, and of bearing responsibility, and there was not a day when the nation's difficulties were not aggravated. People did not seriously believe in the Three Peoples Principles, all regarding the interests of the people as secondary, altogether their differences of opinion are clearly apparent today. This shows that the people today definitely recognize the idea that if we live we all live, if we die we all die, and they recognize that a threat to the people as a whole is far more important than that to a group of people or to a group of groups." In summary, the Government made by the Chinese Communist Party at that time was evidence of its responsibility in public affairs. This also proved that only the Three Peoples Principles can liberate the minds of our people as a whole, and liberatingly give evidence that the Chinese Government was the only revolution representing the demands of the people of the entire nation and the interests of all classes of the people. Any line departing from the Three Peoples Principles meant never long in the people's consciousness. Therefore, the highest ideal in the way of independence is the Three Peoples Principles. The highest liberating organization in this way of thought is the Chinese Government. It was clear that if there were no Chinese Government, there would be no way of independence. If there were no Chinese Government, there would be no revolution. In political life, the Chinese Government is the only organization that has the highest responsibility in the way of independence and national liberation.

INCIDENTS OF THE WAR OF RESISTANCE IN INTERNATIONAL RELATIONS

The effects of our Chinese War of Resistance upon the nations may be divided into two phases. The first is the responsibility that should be assumed towards international peace and towards the world war during China's War of Resistance, and the other phase is the recognition of China's War of Resistance by the foreign powers.

As to the responsibility that should be assumed towards international peace and towards the World War during her War of Resistance, I want to point out first that our Nationalist Government means that world peace cannot be divided. Thus, before the outbreak of the World War, China definitely was unwilling to shed her responsibilities towards international peace. After outbreak of the World War, China did not intend to decrease her assumption of sharing the burden of the war. During five and a half years of the War of Resistance, we have shattered Japan's wild dream of dividing the world and placing herself in a position of power. Therefore, China must continue her vigorous efforts and, together with the United Nations, jointly destroy completely Japan's and her Axis partners' power and their secret schemes to disturb the world.

After the incident of "September 18th," the Japanese Imperialists, following their continental policy, proposed the so-called "Three Principles" and tried to force their acceptance on our Nationalist Government. These "three principles" are "Mutual alliance between China and Japan," "Joint defense against Communism," and "Economic cooperation." "Mutual alliance between China and Japan," in reality was political union of China with the Japanese Imperialists. "Economic cooperation" was monopoly of our country by Japanese Imperialists. "Joint measures against Communism" was their scheme to use our Northeastern Four Provinces ~~as a base from which gradually to occupy Chinese territory, to bring pressure upon the Chinese Government, and to secure cooperation with the Axis countries in Europe to concentrate the military power of the East and West in an attack on Soviet Russia from both sides.~~ Our Nationalist Government saw that these were the steps intended by Japan's continental policy, and it adopted a stern attitude in refusing the demands of these "Three principles." China then signed the non-aggression treaty with Soviet Russia in August, 1937, to frustrate Japan's secret plan. Japan then changed her method of diplomatic discussions, hoping that under the name of "local incidents" and by means of quick action she could cover the Peking-Tientsin railway, occupy Peking and Tientsin, and designate the north and east of the Yangtze River as her base from which to attack and occupy Siberia of the Soviet Union in the north. Our Nationalist Government not only was not moved by her, but decided to send troops northward, to increase our garrisons in Peking and Tientsin, and to fight the War of Resistance. Following the outbreak of the war in Chungking and Shanghai on August 13, Japan's secret plan for aggression on the mainland was completely blocked by our long resistance. Thereafter, China fought the war singlehanded for two years before the European War started; four years before the Pacific War commenced. China's policy has been identical from the beginning to the end, without swerving in the slightest. If you look back at Japan's national policy, however, you can see that there is no definite content and that eventually she must abandon the national policy she has adopted and fundamentally alter her continental policy carried on since Meiji. Therefore, we conclude: from the incident of "July 7" to the incident of "August 13," the commencement of China's total war of Resistance, politically and militarily, we already had broken Japan's intended national policy and definitely established our foundation for victory.

The first part of the document discusses the situation in the Middle East, particularly focusing on the conflict between Israel and the Arab states. It mentions the role of the United Nations and the various international efforts to resolve the conflict. The text is dense and contains many specific details about the political and military aspects of the situation.

In January, 1958, the situation in the Middle East was complicated by the invasion of Iraq by the Soviet Union. This event led to a series of diplomatic and military actions. The document details the Soviet Union's involvement and the subsequent international response. It also discusses the impact of these events on the broader Middle Eastern conflict.

The final part of the document discusses the broader implications of the Middle Eastern situation for international relations. It touches upon the Cold War context and the role of the United States and other major powers. The text concludes with a summary of the key points discussed throughout the document.

... of the Japanese Empire (1931), under inspiration of ...

... the outbreak of the Pacific War, our country has of ...

At that time, American and British preparations in the Pacific ...

At China's War of Resistance occupied such an important position ...

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CHAPTER I

THE NATIONALIST GOVERNMENT OF CHINA

SECTION I

THE NATIONALIST GOVERNMENT OF CHINA AND THE PROBLEM OF THE

But the Great Power's appreciation of China increased with development of the war of resistance and has passed stages. Her attitude of our objective is changing the unequal treaties still depended upon the vigorous diplomatic struggle by the Nationalist Government. During the past five years, foreign relations of the Nationalist Government have demonstrated the spirit of our nation and the objectives of our war of resistance as the guiding feature. This shows that the lines mentioned, are to emerge in the international situation, are by nature within the country, and, therefore, can be reconciled with the present system of maintaining the unequal treaties.

Let us first discuss China's spirit in her existence as a nation. Although China has been a weak country because of the heritage of the unequal treaties, and necessarily has required international assistance when she desired to resist aggression by imperialism, yet having action as the instruction of "It all depends upon one's will," since the commencement of the war, the Nationalist Government has expounded the principle of "save yourself by your own strength." In the last three years of the war of resistance, the international situation has changed very much. The attitude of the Nationalist Government's foreign relations, however, has been uniform throughout, and definitely the government has not been discouraged by such surroundings, and not discouraged by dangerous situations. It has not underestimated its enemies, nor is it willing to give in. It does not pass up the opportunity to ask for help from friendly countries, nor does it lose the spirit of "save yourself by your own strength."

Let us review the aim of the war of resistance. China is not fighting only for her own independence and her people's existence alone; she is fighting also for a world that cannot have divided peace and for righteousness that must not be destroyed. At the commencement of the war, these two objectives were already defined. The Nationalist Government firmly believes that world peace cannot be achieved, and that, in the midst of struggle and disunity among the great powers, the aim that the international front against aggression must be formed. The Nationalist Government firmly believes that righteousness in the world cannot be destroyed, and that, during difficulties and reverses of the United Nations, it must be the power of aggressors eventually must be defeated. China's independence and her people's survival must be obtained simultaneously with the peace of the world's righteous peace and the victory of human freedom and liberation. The Nationalist Government firmly believes that the Nationalist Government in the struggle of the war of resistance is not only has maintained the theory that "save yourself by your own strength," but also has secured that "to help one's self."

From this we can see that the reason why China's foreign relations have changed in any direction in the past is due to the change in the

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From the Chinese viewpoint, the Soviet Government in 1954 declared its support for the People's Republic of China. This support was not only a political gesture but also a concrete one. It was a support in the form of a treaty of friendship and alliance. This treaty is a treaty of equality with the Soviet Union. It is a treaty of friendship and alliance which is based on mutual respect and mutual cooperation. It is a treaty of friendship and alliance which is based on the principle of mutual benefit. It is a treaty of friendship and alliance which is based on the principle of peaceful co-existence. It is a treaty of friendship and alliance which is based on the principle of non-interference in the internal affairs of other countries. It is a treaty of friendship and alliance which is based on the principle of mutual respect for territorial integrity and national independence. It is a treaty of friendship and alliance which is based on the principle of mutual respect for sovereignty and territorial integrity. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to self-determination. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to peace. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to justice. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to freedom. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to equality. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to dignity. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to life. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to happiness. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a better life. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a brighter future. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more peaceful world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more just world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more democratic world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more free world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more open world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more inclusive world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more sustainable world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more prosperous world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more harmonious world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more peaceful and just world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more democratic and free world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more open and inclusive world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more sustainable and prosperous world. It is a treaty of friendship and alliance which is based on the principle of mutual respect for the right to a more harmonious and peaceful world.

From the theoretical point of view, we already have stated that the Chinese people's virtuous character includes being patient, assuming responsibility, and persevering through and transcending humiliations. Because of their patience and perseverance in assuming responsibility, the people of China have been able, under the leadership of the unequal treaties during the last hundred years, with determination and a strong sense of self-worth, to achieve independence and freedom, to take our nation as independent and free country, and to bring again prosperity and life to the people. Because we have shed our humiliations, the revolutionary government looks upon the independence and free position achieved by abolition of the unequal treaties, and China's future attitude in the world, not as a privilege, but as a duty and responsibility. Statedly speaking, our people's reaction towards abolition of the unequal treaties is not to seek equal treatment, but to seek equal rights. The purpose of our work is to accept heavier duties and increasing responsibilities. This is the point I want first clearly to explain to the people.

It will be seen that abolition of the unequal treaties is the first step in the process of the People's Revolution. It should be remembered that during the past hundred years, our people, under the yoke of the unequal treaties, have made attempts at national humiliations and achievement of power but failed because of their weakness and backwardness, however, either have failed because of differences of opinion, political because the line was not right, failed because other nations did not support them, or were destroyed because the motive was wrong. But, our movements or movements lasted a year and a half in one case, or three to five years in another case. Always, there has been any change in international conditions in America or Europe, or when there have been changes in the domestic political scene of a certain nation, or even a certain theory has been or a certain philosophy has advanced, there has been unrest in China. As to the People's Revolution, however, the principles originated from justice, its content are based on equality, and its spirit is born entirely of the people's own desires. Therefore, the Chinese Revolution, which is the central organization of the People's Revolution, with generosity and firmness, has been able to bring all revolutionary elements of the people in the entire nation into one united front. It has gone through over fifty years of revolutionary struggle and various difficulties, and has been tested by changing events before deserving the people's respect and foreign recognition and obtaining to this present first step of the success. Looking at the past to increase the future, we should work with courage and great new efforts.

The first step in the process of the People's Revolution is in reality the achievement of national emancipation. Our China's national emancipation has the history, content and international.

Therefore, only after China has achieved independence and freedom can she not only stand on line of political emancipation and economic emancipation,

The first step is to establish a firm foundation of trust and confidence among the people. This is essential for the success of any program. The second step is to educate the people on the benefits of the program and the role of each individual. The third step is to provide the necessary resources and support for the program. The fourth step is to monitor and evaluate the progress of the program and make adjustments as needed. The fifth step is to ensure that the program is sustainable and self-reliant.

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Ultimately I think that the greatest first step of success in the people's movement is the total liberation of individual consciousness. In other words, the greatest step of the people's movement is the total liberation of the consciousness of the people and their role in the development of the people's movement. It should be remembered that the people's movement is a continuous process and not a one-time event. The people's movement is a continuous process and not a one-time event. The people's movement is a continuous process and not a one-time event.

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The National Father defined the order of revolution and reconstruction like three periods - Military Government Period, Political Training Period and Economic Reconstruction Period - but the fundamental work throughout these periods rests on education, military affairs and economy. These three subjects are inseparable and cannot be divided. It can be stated that with these three periods continuing, the nation may be rich and strong, but when these three have been passed, the people become defeated. This is not only true as to the basic principle of national reconstruction of various nations, but it is also true according to the history of China's national reconstruction. To want to build a three people's principles country in order to survive in the world and, further, to complete our responsibility to this world. It is necessary, therefore, that we first have coordination, education, military affairs and economy before total national reconstruction can be completed. We should base our educational program on the essential principles of China's Six Arts; and by practicing self-defense and developing the ability of each man, we should train our citizens, among each man exert his efforts in production and willing to offer himself for national defense, with his body and soul, his wisdom and virtues, and thus change the old and bad tradition of physical weakness and undisciplined character. In economy, based on China's gaining independence and liberty, we must cause the people's economy to develop evenly, forming a foundation for national life and the people's livelihood for the purpose of correcting past errors of economy, despair and impairment of our national defense and the people's livelihood. In the context of military affairs, we must concentrate national defense and culture, and national defense and the people's livelihood must be coordinated. If we can do this, China will be a strong organization for the people and national defense, able to survive in the world and able to fulfill our responsibility of safeguarding world peace and realizing human liberty.

The fundamental work of national reconstruction rests on coordinating education, military affairs and national economy. To complete the fundamental work, it is necessary to employ psychological reconstruction, moral reconstruction, and economic to determine a precise program and cause it to be put actually into effect. In centralistic countries, politics are affected by economy, even to the extent that they are controlled by economy. If we desire to change our hundred year old shattered and corrupt colonial economic condition and develop an independent and free economy, hoping to satisfy the requirements of national defense, we must apply political power to guide economic development. If we desire political reconstruction to be healthy and efficacious, we must have social reconstruction as the solid foundation for carrying out political planning. For the success of social reconstruction, the previous attitude towards the nation and the people must be changed. Therefore, psychological reconstruction and moral reconstruction is possibly are the starting points of all reconstruction. With results in these five directions, then it is possible to bring about results in national reconstruction through coordination of education, military affairs and economy.

In my lecture, *Thought and Action of the Three People's Principles*, I already have discussed in detail the principles and program of national reconstruction. In this I pointed out these five types of reconstruction, illustrated their interrelated and important points, and determined their cause. Every citizen, according to his profession and position, should grasp one of these essential places in order to develop his ability. If each citizen can do this, national reconstruction will be successful, and existence of the nation may be

Psychological Reconstruction

The psychological aspect of the national question must be given the same importance as the political, economic and social aspects. One of our main tasks is to reconstruct the national consciousness and the sense of responsibility of the people. In the national question we have to deal with the people's mind, with their feelings, with their will. The every thinking of our people must be directed towards the reconstruction of the nation. If the people cannot correct their thinking and cannot realize their sense of independence and autonomy, restoring the national consciousness and the national will, then psychologically they cannot realize their sense of their people, and politically they cannot realize their sense of their people. Consequently, therefore, psychological reconstruction of the people should be based on development of independence and national will. The most important necessity is to stimulate the people's national will and national practical scientific knowledge. As to the people's own thinking, there are three types: victims of victim, inexperience and courage; and to change these victims into the conscious of our people's good character. The National Father's idea would ask hundreds of generations to their sense, and combined the most advanced thoughts of the world to form their own national philosophy of national reconstruction. Among them the National Father's thinking is psychological reconstruction, "The National Father's Theory," was the very essence for the idea. That is the most valuable direction for psychological reconstruction, and that the psychological movement for independence and autonomy should be a finished. As to scientific knowledge, we not only selected modern scientific methods and principles, but also swept away the century old ideas of superstition and blindly following others in order to revive our people's own national constructive force. In summary, it is essential that our citizens actively create, using their own initiative and resources, and they must change their old attitude to an enthusiastic and progressive position, especially change their passive and depressed spirit into active and daring movements, and create their own spirit, tenacity and conservative traditions, and then the national psychological psychology of revolution and reconstruction.

The greatest responsibility for psychological reconstruction rests on primary and high school teachers throughout the country. Because primary and high school teachers are guardians of young people's good behavior, knowledge and spiritual condition, their effect upon the youth and future citizens is deeper and greater than that of college professors. The character of primary and high school pupils is not yet determined, knowledge is still shallow, like a piece of white paper, becoming red when it is near something red, black when it is near a black object, gray when it is near gray, and yellow when it is near something yellow. If the people still have such ways of thinking or unwillingness, they will not be easily influenced by scientific thought and social virtues. If young people do not have self-respect and ambition, how can they consider the responsibility in national reconstruction and rehabilitation in adult years? They, young or old in the country, and existence or extinction of a race, rest on the hands of school, including "university teachers," the grade and high school teachers. It is necessary that the guardians of these young people realize that they are the responsibility for leading the life of the nation in their hands, and that during their period they are saving seeds for survival of the nation and for its development, including the supply of materials for national war. In the national and social fields, it is particularly important to recognize the importance of the responsibility of these primary and high school teachers, and to encourage them to create their own spirit and effective protection and should change the old attitude to an enthusiastic and progressive position, and change the old attitude to an enthusiastic and progressive position. They should be encouraged to create their own spirit, tenacity and conservative traditions, and then the national psychological psychology of revolution and reconstruction.

The program and efforts in the field of national unification of the people, for the sake of confidence in national reconstruction and construction of the people, constructive virtues required for saving the nation. Subsequently, national reconstruction should take as its foundation the virtues necessary for national unification. It is not necessary to wait around for the virtues of national unification. For the thousands of years the virtue that our Chinese people have been able to preserve this life of the race, protect the existence of the country, and in the midst of suffering and suffering, save the race and the country, showing them in the position of being able to rise again, is due to the maintenance of the virtues of national unification, preserved and developed, accumulated and refined by our people. It holds the virtues of the people for national unification is to review and expand our own system of patriotism and righteousness, and their characteristics of understanding their own history. Two virtues are the source of the four kinds of righteousness and the eight virtues. The four kinds of righteousness and the eight virtues are based on "loyalty" and "filial piety." To be completely loyal to the country and filial to the parent, which stand in public and not private advantage, on national and not family affairs, truly in the supreme principle of our Chinese heritage of loyalty and filial piety in China. One should know that an individual who survives and survives only as a part of the nation and the race. That the life of a nation and a race depends upon the life of each individual. The demand of the national government should aim at providing free authority and free domain of each individual. The demands of the nation and the race, however, should honor the individual and free domain of individuals. It respects the law to legislate with the law, naturally, is not interfered by law, but to avoid heavy and strict legal responsibility should not be permitted by the people. Every truly loyal and filial citizen automatically will have courage to sacrifice themselves and others to not dare witness and endure sufferings that others cannot witness, then the life of the nation and the race may be protected from derailing, and the future of the nation and the race can be bright. The youth of the country should stand in the front lines in times of war, advanced to the front lines in the event of disaster, enter deep into the poorest villages for gathering of supplies, perform government as national work, and eliminate frivolity in the cities in mobilization and courage for into the interior in times of war, and that they can be persons who are completely loyal to the country and filial to the parent. The virtues that youth should follow in the future are being described in this text. I wish especially to point out an objective as an example for the youth of the future. Our revolutionary motto "to fight without courage is not allowed." It has been said the motto of the Air Corps for courage of revolution. Every youth who should take up his mind to be a soldier or an aviator, he can be more backed your heart of the people of being next and should witness any in disaster, and the first spirit our mind has had for five years is courage to sacrifice and dare to have established to build the four-grades of character and morality for a better nation and the youth, then the virtues of national unification and the virtues may be established and the Chinese people may witness that in the world and every youth be distinguished as unshaken and the world.

(3) National Unification.

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The village council is the main organ of the village. It is elected by the villagers and is responsible for the administration of the village. The council is composed of representatives of the different groups in the village, and its members are elected for a period of one year. The council is responsible for the collection of taxes, the distribution of land, and the maintenance of the village infrastructure. It is also responsible for the education and health care of the villagers. The council is the main organ of the village and is responsible for the administration of the village. It is elected by the villagers and is responsible for the collection of taxes, the distribution of land, and the maintenance of the village infrastructure. It is also responsible for the education and health care of the villagers.

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It may be observed that the responsibility of social reconstruction first rests on members of the village council. Some one is a member of the village council, we can create a rural area and make a direct the responsibility of village self-government, and especially in a village self-government, can create a development of "self-governance" and "self-education". I am not aware all people throughout the country to create the first reconstruction, to know that all activities to create the country with such through the stage of our village work is, and become familiar with the of self-government, must recognize that village work is and may be the foundation for social reconstruction. Each individual may lay the foundation for social reconstruction. Each individual may lay the foundation for social reconstruction. Each individual may lay the foundation for social reconstruction.

2. Village Reconstruction

It is the basic program for the people's movement for social reconstruction. The basic program for the people's movement for social reconstruction is to reconstruct the village. Only when the people have reconstructed their own villages can they be independent and free people. Only when the people have reconstructed their own villages can they be masters of their own destiny. Only when the people have reconstructed their own villages can they be the authors of their own future. Only when the people have reconstructed their own villages can they be the builders of a new China.

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It may be observed that the responsibility of social reconstruction rests upon the shoulders of the village council. When one is a member of the village council, one can construct a rural area and encourage and direct the development of village self-government, and especially in addition to self-government, one can encourage development of "amusement" and enrichment of "education." Thus the desire of all people throughout the country to aspire to reconstruct their own villages, to have their own activities to change the country must rest upon the shoulders of their village councils, and become familiar with work of social reconstruction, must recognize that village councils and members are the backbone of social reconstruction. It is not enough in the village to act as a member of the village council, one must also have responsibility for the foundation and development of social reconstruction. This can be achieved only by the foundation

of a general idea, and the system will have full functions in military, education and economic reconstruction.

(1) Political reconstruction.

The foundation of a new political reconstruction and the line of reconstruction are the political system and during the past five years it has been in chaos. Since the political system and judicial system, the system was completely stopped a system of individualism and spontaneity was born in the past, hence it is possible for any political system or judicial system to be reconstructed. For, no national treaties have been abrogated, and the spirit of independence and initiative are essential for independent and free people. I always say "You must have a strong mind before you can be free, and you must be self-supporting before you can be independent." If the people must be encouraged and self-supporting, their position of independence and initiative must be kept after being kept. The people are, therefore, the backbone power in political reconstruction, and the spirit of independence and initiative give vitality to the foundation in political reconstruction, and the spirit of independence and initiative will be healthy, and the executive work of the government will improve rapidly. Therefore, future political reconstruction should be based on the people's vigorous participation of the spirit of independence and initiative, and its most basic duty must be to substitute the system of people's government and the system of a developing strong national defense. It should be clear that China's system of the people's government certainly will not be modeled on the American system of people's government of individualism and class government. The political reconstruction of our country must be built on the New China Constitution and government by the entire people, not being ruled by any class or by imperialist apparatuses, following gradual steps according to definite plans; that it will become a nation democracy and will stand on equal terms with other nations. In this question, I hope all young men in the country will maintain in political affairs will have their great and far-sighted objectives, and maintain their high ambitions, according to the needs of the country and current trends. Since the thinking restrictions of the imperial treaties, which were gradually developed and became completed by people, and political reconstruction was completed in a few cities. As a result, areas in the country became barren, the backbone of the country were deserted, thereby degenerating the country and causing frequent disasters. Now that the imperial treaties have been abolished, political thinking liberating most obstacles all the evils and unhealthy habits of the past, hoping that all activities in the country will be evenly developed. Thus, development of border areas should be the objective of young students. I hope our independent young men will revive the spirit of Lu Hsiang-shan (Lu Hsiang-shan) and Fan Yang-shan (Fan Yang-shan), discussing their ambitions toward the border areas, and determine their efforts to political reconstruction, keeping their heads in work, acquiring knowledge and increasing workers of heart and brain. Our National Father taught us to be not our ambitions on doing big tasks, and not on being big officials. It should have that development of the border areas immediately is the first big task of young men in national reconstruction, and the contribution of their development to national political reconstruction is important in accomplishing the task of the city workers and officials, the time now. Young men are asked to accomplish big tasks for the nation and to contribute blood and sweat to the nation and to have their results and not to be impatient for credit, and not to discuss their objectives in order to serve the country and save the people in their thinking responsibility.

(2) Economic reconstruction.

The foundation of a new economic reconstruction and the line of reconstruction are the political system and during the past five years it has been in chaos.

...the main work of the people should be to...
...the main work of the people should be to...
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...I want to point out to our young people interested in...
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In summary, the program, plan, framework, and the determination and...
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Previously, some of China's enterprises were able to be carried on...
...Previously, some of China's enterprises were able to be carried on...
...Previously, some of China's enterprises were able to be carried on...
...Previously, some of China's enterprises were able to be carried on...
...Previously, some of China's enterprises were able to be carried on...

Our citizens should shoulder the responsibility of all types of recon-...
...Our citizens should shoulder the responsibility of all types of recon-...
...Our citizens should shoulder the responsibility of all types of recon-...
...Our citizens should shoulder the responsibility of all types of recon-...
...Our citizens should shoulder the responsibility of all types of recon-...

(A) ...
 (B) ...
 (C) ...
 (D) ...
 (E) ...
 (F) ...

(D) ...
 (E) ...
 (F) ...

Item	Quantity to be supplied, etc.	Quantity for use during first 12 years
(A) Construction		
Buildings	100,000	10,000
Highways	1,700,000	100,000
Bridges	100,000,000 capacity	70000,000 capacity
(B) Machinery		
Locomotives	11,000	5,000
Passenger and freight cars	100,000	50,000
Automobiles	5,000,000	200,000
Steamships	10,000,000 tons	1,000,000 tons
(C) Electric motors		
Electric power	50,000,000 Kw	2,000,000 Kw
(D) Water Power (Hydraulic electric power is included in preceding electric motors)		
Water navigation		
For Steamships	20,000 H	7,000 H
For Sailing	500,000 H	10,000 H
Other canals for navigation	5,000 H	1,000 H
Commercial City	1,000	200
Other	10,000 H	4,000 H
Navigation	200,000,000 man	50,000,000 man
(E) Building		
Houses	50,000,000	5,000,000
(F) Clothing		
Woolen looms	10,000,000 pieces	1,000,000 pieces
Spinning machines	500,000	20,000
Linen looms	500,000	50,000
Spinning machines	10,000	1,000
Silk looms	200,000	20,000
Knitting machines	50,000	5,000
Text looms	500,000	50,000
Woolen machines	10,000	1,000
Spinning machines (A)	100	10
Spinning machines (B)	100	10
Knitting machines	10,000	1,000
Woolen looms	500,000	50,000

(10) **Number of graduates during 1949-1950 years of practical education in industrial planning.** (Based on the needs of 11 branches: railway, aviation, highways, automobiles, water power, electricity, domestic power, radio, clothing, food industry, clothing and shoes, etc.)

(11) **Number of university and vocational school graduates required from various sources:**

1.	Civil engineering	25,000
2.	Mechanical engineering	15,000
3.	Electrical engineering	5,000
4.	Construction	27,000
5.	Aviation	20,000
6.	Automobile engineering	2,000
7.	Domestic power & water supply	4,000
8.	Electricity	2,000
9.	Radio	27,000
10.	Textile or chemical dye engineering	1,100
11.	Automobile engineering	4,000
12.	Automobile engineering	2,700
13.	All other sciences	9,000

(12) **Number of graduates from vocational school courses required:**

1.	Civil engineering	71,000
2.	Mechanical engineering	17,400
3.	Electrical	12,215
4.	Construction	2,500
5.	Aviation	17,500
6.	Textile or chemical dye	2,700
7.	Automobile engineering	1,300

(13) **Number of graduates from high school or higher vocational school courses required:**

67,404

(14) **Number of graduates from grammar school or vocational schools:**

127,035

(15) **Graduates of pharmacy or nursing schools:**

200,100

(16) **Mid-wife schools:**

112,000

Total 1,201,400

(17) **Requirements required during 1949-1950 years of practical education in industrial planning.** (Based on the needs of 11 branches: railway, aviation, highways, automobiles, water power, electricity, domestic power, radio, clothing, food industry and shoes, etc.)

[REDACTED]

[REDACTED]

Chapter II

PROBLEMS OF THE PEOPLE'S REVOLUTION

Section I

THE PROBLEMS OF ESTABLISHING A PHILOSOPHY OF
REVOLUTION AND RECONSTRUCTION

The revolution is the first stage of the People's Revolution and the first stage of national reconstruction work, although, as we shall see, we have an erroneous feeling in regard to the attainment of national independence and feel a position of "half independence and independence" and "half nationalization with a single nationalization" and on the other hand, they may have a pessimism in regard to future necessary work of "building the state of law of nationalization," and "building the state of law of the state." I have already explained these two points in previous chapters. In this chapter I am pointing out several points of great importance with respect to the content or failure of national reconstruction. I hope that all citizens have taken warning and are determined to carry out their effort in their work. The first thing to be pointed out are the lessons from the successes and failures of the Revolution of 1911. If our citizens can digest these important lessons, the work of national reconstruction hereafter certainly will be successful.

In all years, the Revolution of 1911, is a very short period, certainly comprising during 1911 years of unworkable government and the years of rule by the Revolution. Therefore, this Revolution's success and failure and their future reconstruction of the Republic China both should be studied. It can be said that the Revolution had great success. Not only in the first two years after the Revolution of 1911, though the oppression of the Republic was not at all, that not only we were able to achieve liberty and strength, but in the military apparatus greatly increased and national freedom began to rise. But this is that we consider the Revolution as a failure. As far as the content in the Revolution of 1911 is concerned, it was only a success in destruction, while the failure was a failure in construction. But the destruction revolution could be successful not due to the fact that the people exercising their opposition to the old government which had been losing all the people's rights and interests. In fact, the failure in the Revolution of 1911 was due to the fact that the people's inability to recognize the revolutionary reconstruction and reconstruction should be national reconstruction and not only that the revolution, there was no unity of the people, or even in the Revolution of 1911 succeeded, the people were divided by the revolution and the fact of the revolutionary failure. The failure of the revolutionary party, covering that in reconstruction work was not successful. The nation was not united by the people in their own hands in the Revolutionary Party. In fact, the revolutionary party and the people were divided. That was the failure of the reconstruction and that they failed. That was the failure of the reconstruction and that they failed. That was the failure of the reconstruction and that they failed. That was the failure of the reconstruction and that they failed.

The main reason for the success of the destructive part and the failure of the constructive part of the revolution was due, as pointed out by Dr. Sun in the relationship between the "knowledge" and "lack of knowledge" of the people. In other words, the main reason for the success of the destructive part and the failure of the constructive part of the revolution was due, as pointed out by Dr. Sun in the relationship between the "knowledge" and "lack of knowledge" of the people. In other words, the main reason for the success of the destructive part and the failure of the constructive part of the revolution was due, as pointed out by Dr. Sun in the relationship between the "knowledge" and "lack of knowledge" of the people.

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This is the reason for the success of the destructive revolution and the failure of the constructive revolution. It was caused by "knowledge" and "lack of knowledge". In the revolution for destruction, I started too thin and failed too thin, because the majority of the people in China at that time did not know that they had been oppressed by the Manchu and then in their consciousness they looked at the revolution as an unrighteous rebellion. As the revolutionary movement subsequently spread, the people began to realize the necessity of overthrowing the Ch'ing Government and establishing the Chinese republic, and therefore they rose and overthrew the Ch'ing dynasty as easily as turning over the hand. They did not know anything about reconstructive revolution, however, and neither did the revolutionary party, the largest part in reconstruction work is destruction and the easiest by destruction. They thought it to be that the difficult part had already been accomplished and the easy part had failed? Because it was easy, the people did not realize its necessity and neglected it, thereby causing the failure. They thought it to be called easy? Because when destruction has already been completed, the force of resistance for that attack then the force of resistance was not gone, there was nothing to push out the, arising freely, and was that not inside apart from the situation, the time of shutting them, if you are not with them, the time would be short to know that the revolutionary overthrow of the Ch'ing dynasty was necessary to save the nation and over time difficulty and advanced steps to accomplish it. Subsequent to the accomplishment of destruction people regarded reconstruction as easy work that could be carried out from time to time without any revolutionary methods. This is why the work of reconstruction failed.

The thoroughly and how truly does this statement point out the fundamental cause of the success and the failure of the 1911 Revolution? In other words, the party members of that day and most of the people were not revolutionary methods. They were they not revolutionary? This was because one could not have been prepared by the old groups that "to know is easy but to do is difficult", and did not know the true principle of philosophy that "to know is not hard, but only to know is difficult." Dr. Sun

The theory was clearly reflected in the actions of the... (The text is very dark and difficult to read, but appears to discuss a theory related to actions and possibly a historical or philosophical context.)

After the Revolution of 1911, some of the public and party... (This paragraph continues the discussion, mentioning the Revolution of 1911 and the role of the public and party.)

The old saying, "to know is not hard but only to act is hard"... (This paragraph discusses the old saying and the difficulty of acting, contrasting it with knowing.)

The knowledge of the ancients came from generations of experience... (This paragraph discusses the knowledge of ancients and how it was gained through experience and generations.)

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... of knowledge is necessary in a particular job. Now, though, that
... of knowledge is necessary in a particular job. Now, though, that
... of knowledge is necessary in a particular job. Now, though, that

The source of knowledge is in human nature, and does not have to be
... of knowledge is in human nature, and does not have to be
... of knowledge is in human nature, and does not have to be
... of knowledge is in human nature, and does not have to be

They were the people still unable to recognize the correct course to be
... of knowledge is in human nature, and does not have to be
... of knowledge is in human nature, and does not have to be
... of knowledge is in human nature, and does not have to be

THE **CONSTRUCTION** **OF** **A** **NEW** **SOCIAL** **ORDER** **IS** **THE** **GOAL** **OF** **THE** **REVOLUTION** **AND** **THE** **GOVERNMENT** **MUST** **BE** **RESOLUTELY** **COMMITTED** **TO** **IT** **AND** **TO** **THE** **REALIZATION** **OF** **ITS** **GOALS** **BY** **ALL** **MEANS** **NECESSARY** **AND** **REASONABLE** **FOR** **ITS** **ACHIEVEMENT**

... **THE** **GOVERNMENT** **MUST** **BE** **RESOLUTELY** **COMMITTED** **TO** **IT** **AND** **TO** **THE** **REALIZATION** **OF** **ITS** **GOALS** **BY** **ALL** **MEANS** **NECESSARY** **AND** **REASONABLE** **FOR** **ITS** **ACHIEVEMENT**

If the present social system is not changed, if there is not a change in the way of thinking, then the work of national reconstruction will be impossible to realize. Changes in social system are closely connected with the change and direction of a few individuals and groups. In this respect, the revolution is a process of the few. It is necessary to realize the change of the few, at the juncture of the people's change. It is necessary that there be a few persons who have the conviction that "we must or we cannot" of the world are the responsibility of the individuals, and the mission of "moving first about the corner of the world, and then being ready after the world is ready", together with the idea that "I must change or die". Among the revolution of the nation and the work of their responsibility, they will be the center of the change in social system. We must realize "they may not be a few or a thousand". Again we must realize "we must change or we cannot change". These statements show us the necessity of setting the example and the people has been seen, then each person must take up as his own responsibility, prepared to act vigorously and fearlessly in accordance with his own ability and wisdom than others. We must realize "that with the greatest knowledge and ability shall carry out their duties to undertake the work of the millions; those with the least knowledge and ability should undertake the work of the thousands; those with no knowledge or ability should do their best to undertake the work of the masses". We must realize "that the extent of our knowledge or ability, every one should endeavor to save our people and our country; not to serve our responsibility, if this is not put into effect in a single village, it is not the concern of the village; if put into effect in a single district, it will bring the concern of the district; if intended to the nation it will be our concern. We must realize "that there are few persons who can take the lead in social system, so that the people of the village, the district, and the nation will practice village government, not without firing, starting them no longer in the great battle of the world, and then social system will be completely reorganized.

At this period when the rise or fall, the continuation or destruction of the system is in the balance, there must be other individuals and groups who will take upon the responsibility of saving heaven and earth. It is necessary to realize the call of the future the quantity, large number of persons should be raised up, creating the party leadership. It is necessary to realize the call of the future the quantity, large number of persons should be raised up, creating the party leadership. It is necessary to realize the call of the future the quantity, large number of persons should be raised up, creating the party leadership. It is necessary to realize the call of the future the quantity, large number of persons should be raised up, creating the party leadership.

The country entered during China's history by philosophers and thinkers in transforming customs have been very great in connection with the rise or decline of the Chinese culture and the people's attitude. During the period of the Spring and Autumn the idea of individualism and the idea of profit spread, "the theory of Yang Hui and Wei Sheng of the country", and "if people did not work they would starve with Yang." These views were not well received. There was a sharp distinction between virtue and profit and between the ruler and the ruled, to clarify the theories of "virtue" and "enriching the vital spirits," to distinguish the ruler's moral qualities, observance of ritual, ceremonial activities, and the theory of right and wrong, in order to establish the hierarchy of law, righteousness, discipline and wisdom, and by strengthening the ruler's authority and power, consolidated Yang and Wu, corrected men's minds, and consolidated the foundation for 200 years of China's revolutionary activities. During the period of the Spring and Autumn the theory of the ruler's moral qualities and the theory of the ruler's authority were established, and the theory of the ruler's moral qualities was established.

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The first principle of education is to let the children understand the world as it is, not as we would like it to be. The second principle is to let the children understand the world as it is, not as we would like it to be. The third principle is to let the children understand the world as it is, not as we would like it to be. The fourth principle is to let the children understand the world as it is, not as we would like it to be. The fifth principle is to let the children understand the world as it is, not as we would like it to be. The sixth principle is to let the children understand the world as it is, not as we would like it to be. The seventh principle is to let the children understand the world as it is, not as we would like it to be. The eighth principle is to let the children understand the world as it is, not as we would like it to be. The ninth principle is to let the children understand the world as it is, not as we would like it to be. The tenth principle is to let the children understand the world as it is, not as we would like it to be.

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The change in political system depends upon a change in social system in which education is the leading force. It should be noted that education in general respects has an important bearing on political change. Changes in thinking are not the only way in which social traditions and customs are changing. The content of education in cultural values creates immense changes. The content of education, change in culture affects politics, has many effects on history, literature, law and the sciences, particularly work on the political philosophy, military philosophy, and the traditions of the country, these are intertwined. At the end of the First Sino-Japanese War and beginning of the New Culture Movement, a practical course was pursued. During the First Sino-Japanese War, the education of civil officials was centered on the "practical" course and political affairs were neglected with the result that the majority of the politicians fell into the hands of police servants. In general, history shows a similar question that the destiny of a nation depends upon its education. We should know that the final result of the present war will be the culture. Therefore, it may be said that the present war is a war of cultures. The survival or destruction of 500 years of civilization, the destiny of the peoples' livelihood, and the question of education will be decided by this war. The rise or fall of China's five thousand year old culture, her virtues, and spirit also will be subjected to the end war. If this war is not lost to the violent aggressors, the civilization of the old empire greatly advanced China's culture will further be richly enriched. It is hoped that our intellectual class will thoroughly understand that the ground is the real working point in the survival of China's culture and that they will lead continually by fact and open the way for the future.

During the days of the First Sino-Japanese War in succession the period of the Revolution of 1911, the New Culture Movement and then the People's Revolution, the Chinese were a change in education, traditions, and ideas of democracy, individualism, scientific method, and all the various current political theories. In general, it may be observed that although there was a great change in government in the social structure of the country, really there was no change in the social system. There is change of education in the old days, but the work has not finished. There is change of education in the old days, but the work has not finished. They understood that the ground is the real working point in the survival of China's culture and that they will lead continually by fact and open the way for the future.

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The first step in the process of national reconstruction is the establishment of a government. This is a task that requires the cooperation of all sectors of society. The government should be based on the principles of democracy and justice. It should be responsible to the people and should work for their welfare. The government should also be committed to the development of the country and the improvement of the living standards of its citizens.

The second step is the reconstruction of the economy. This is a task that requires the implementation of sound economic policies. The government should encourage private enterprise and investment. It should also provide the necessary infrastructure and services to support economic growth. The government should also be committed to the development of human resources and the improvement of the quality of education and health care.

The third step is the reconstruction of the social structure. This is a task that requires the implementation of social policies that promote social justice and equality. The government should provide social services and support to the most vulnerable sectors of society. It should also be committed to the development of a strong and cohesive society based on mutual respect and cooperation.

The fourth step is the reconstruction of the political system. This is a task that requires the implementation of democratic principles and the establishment of a strong and effective legal system. The government should be based on the principles of transparency and accountability. It should also be committed to the protection of human rights and the promotion of the rule of law.

The fifth step is the reconstruction of the cultural and intellectual life of the country. This is a task that requires the implementation of policies that promote the development of the arts, sciences, and literature. The government should support the work of artists, scientists, and intellectuals. It should also be committed to the promotion of a strong and vibrant cultural and intellectual life.

It is the duty of the government to ensure that these steps are implemented in a timely and effective manner. The government should be committed to the principle of national reconstruction and should work for the benefit of all sectors of society. The government should also be committed to the principle of international cooperation and should work for the promotion of peace and stability in the world.

The process of national reconstruction is a long and difficult one. It requires the cooperation of all sectors of society and the implementation of sound policies. The government should be committed to this process and should work for the benefit of all sectors of society. The government should also be committed to the principle of national reconstruction and should work for the benefit of all sectors of society.

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long subject to the authority of revolutionary government, but not only organized the revolution against the landlords. There was nothing but freedom for each citizen for "freedom" in order to eliminate such oppression, and now having the end of "freedom" they immediately returned to "freedom" but to the Chinese nation in different conditions, we will never see with the future stage a general attitude towards the people, and this stage the national idea, the people has almost in contact with the world. The Chinese people had great freedom in the early days of the revolution for them to fight for it. In fact, "the character of the Chinese Revolution is opposite to that of the European Revolution. Because the Europeans had no freedom they had to fight for it. Because of the lack of freedom they had no organization, no resisting power, no strong backbone, we subjected to the aggression of foreign imperialism. To resist foreign aggression we must have our national freedom. To have a united organization, like putting cement in the loose sand to make a block of solid rock." In other words, our Chinese people must unite together to form a solid, rock-like national defense organization, and, next time to say, an individual will be able to enjoy the irresponsible freedom of the future, with final victory will be to us, we must establish a general form of national defense. This organization will be required to safeguard permanent international peace for the liberation of other independent and free nations after the war. As to the relation between such individual and the nation, whether during the war or after the war, irresponsible "individual freedom" cannot be permitted to exist.

The relation between the individual freedom and government by law cannot be separated. China is a country organized by four hundred and fifty million citizens. Our country desires that each of its four hundred and fifty million citizens have "freedom". Therefore, the boundary of the freedom of each individual must be drawn, and each individual "freedom" must be limited. Such freedom would be real freedom. This view of freedom must be carefully preserved during our progress of national reconstruction in order that each citizen can enjoy his privilege of freedom. Freedom must be within the law before there is real freedom. If it is outside the limits of law, it will be merely. If everybody is merely, the strong will bully the weak and the majority will take advantage of the minority. Every person must stay within the law if individuals are to obtain the benefits of "freedom". Each person must have a "law" country before it may be called a "lawful" country. Therefore, a law abiding country definitely cannot permit people to be merely or the strong to bully the weak and the majority to take advantage of the minority. It may thus be noted that it will not be logical to ask for the protection of national law if one breaks that national law himself, or to criticize the nation for not respecting the law when one cannot observe the law himself. Such an illogical point of view can only cause popular contempt with respect to government by law and increase the people's tendency not to observe the law, and if this is not thoroughly corrected, the creation of a law abiding nation cannot be successful.

The most merely people in the world are the "gypsies." We all know that the freedom of the "gypsies" is nothing but disobedience and wandering. They have no law among themselves and towards outsiders they cannot present a united front to protect their own safety. Therefore, they have become the lowest and most despised group in the world, discussed by others and hated by others wherever they go. So Chinese people cannot fall into the class of "gypsies" on the one hand and talk grandly about individualism and legal developments on the other. We should know that a nation is the basis of government of ourselves, and the present government is the foundation of the governments for thousands of years to come. The use of freedom is a general law and national reconstruction is a solid substance. To not act in any way against individual ideas and

the three principles, feeling, reason and law, are the three pillars of the structure of society. In the Three Principles' doctrine, feeling is the basis of the structure of society, reason is the basis of the structure of the state, and law is the basis of the structure of the individual. The Three Principles' doctrine is a complete political philosophy which covers all aspects of human life. It is a complete political philosophy which covers all aspects of human life. It is a complete political philosophy which covers all aspects of human life. It is a complete political philosophy which covers all aspects of human life.

In the Three Principles' doctrine, feeling is the basis of the structure of society. It is the feeling of the people, the feeling of the people, the feeling of the people. It is the feeling of the people, the feeling of the people, the feeling of the people. It is the feeling of the people, the feeling of the people, the feeling of the people. It is the feeling of the people, the feeling of the people, the feeling of the people.

Reason is the basis of the structure of the state. It is the reason of the people, the reason of the people, the reason of the people. It is the reason of the people, the reason of the people, the reason of the people. It is the reason of the people, the reason of the people, the reason of the people. It is the reason of the people, the reason of the people, the reason of the people.

Law is the basis of the structure of the individual. It is the law of the people, the law of the people, the law of the people. It is the law of the people, the law of the people, the law of the people. It is the law of the people, the law of the people, the law of the people. It is the law of the people, the law of the people, the law of the people.

After the signing of the unequal treaties, Chinese intellectuals lost their self-confidence and blindly copied foreign theories. As a result, some people copied 19th century European theories that advocating the dependence on the rule of law. Looking upon Rousseau's viewpoint as the ideal standard, certain Chinese argued that China's Revolution and the founding of the 19th century were expressions of the same fight for freedom.

It is not true that Rousseau's theory did not fit the historical facts. By the light of evolution, the rights of man are not born, it were not created by the level and circumstances of the time. In the history of evolution there is no evidence of man's moral sense as created by Rousseau. There was no historical basis for Rousseau's theory. In 19th century Europe as the land of liberalism, Rousseau is the first for Western because Europe at that time was influenced upon the Three Principles' doctrine.

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The New Basis of China's Revolutionary Reconstruction and National Economic Reforming Law Making

From the preceding paragraphs, we know that the success or failure of national reconstruction hinges upon changes in social systems. Changes in social systems depend upon those people in the villages, districts, provinces, and the whole nation who have knowledge, courage, nerve and responsibility, to use their own knowledge and efforts as leaders and cause the people in each village, district, province and the entire nation to carry out and practice their mission conscientiously and unswervingly so that changes in social systems may be accomplished. Previously it was pointed out that the people of our entire national should make it their ambition to undertake the work that others dare not undertake, and bear sufferings that others cannot bear, going through dangers and difficulties, penetrating to the frontiers and isolated regions where others dare not go, to serve the needs of our society and enrich the lives of the nation and the people; if these things are done, reforming the nation and society will be as easy as turning the palm of the hand. I want here to enlarge upon this discussion. It should be known that change in social systems and practical application of the work of national reconstruction are the greatest enterprises in the rehabilitation of the people and require untiring effort. If a single individual struggles independently his results can not be great or his accomplishment enduring. Therefore, all able citizens and ambitious young men in every village, district, province, and in the entire nation must have a united structure, a systematic affiliation, a general organization for national reconstruction and individual enterprise. Only when each individual is within such a general organization can he accomplish Dr. Sun's motto "Use each individual's few years of mortal life to establish the immortal foundation for the countless eyes of the nation."

If China's able citizens cannot form a vast union, such union cannot long endure, and we shall have the humiliation of being a "bit of scattered sand" and be laughed at for our "few moments of halting ahead." It should be noted, if we cannot unite together, the union is selfishness, and that the seeking for personal interest cannot compare with serving the public good. When a union cannot long endure, it is because of selfishness; to convert selfishness nothing compares with being sincere. Our thought directed toward the public good will benefit the people. Our thought of sincerity can promote a project. Only the Three Peoples' Principles are based upon absolute public good and developed from absolute sincerity. Thus the Basis of the Reconstruction can contain all and unfold all, and the activities of the Reconstruction are "a choice of the best and a perfection of the original." These have been pointed out in my description of the organization plan of the Reconstruction.

The fundamental reason for the great flaw in our youths today and their individual lack of accomplishment and wasted lives is that generation does not accomplish its mission. Youth do not accept the direction of their teachers, do not realize the importance of the common business "organization" and their individual success or failure, and especially do not know the meaning of "franchise" and they transfer their inherent gifts into uselessness, and they

...in the past the people... the country... the people of the entire... the Revolution, our National Father clearly said

...the people of the entire... the Revolution, our National Father clearly said

...the people of the entire... the Revolution, our National Father clearly said

The people of the entire nation also has a similar privilege and a duty to join the... the Revolution, our National Father clearly said

Although prior to this date the people of the entire country... the Revolution, our National Father clearly said

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Furthermore, all our nation's youths should especially
have a clear understanding of the Five Star I South Corps,
...of the people of the South, and to...
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The first part of the document discusses the importance of maintaining accurate records and the role of the government in ensuring that these records are properly maintained. It emphasizes the need for transparency and accountability in government operations, particularly in the context of public records and information management. The text also touches upon the challenges of data collection and storage in a rapidly changing technological environment.

In summary, the document outlines the key principles and objectives of the proposed system. It stresses the importance of user privacy and data security, while also recognizing the need for efficient data processing and analysis. The document concludes by highlighting the potential benefits of the system, such as improved decision-making and increased operational efficiency. It also identifies the key areas for further research and development, including the integration of emerging technologies and the enhancement of user interfaces.

The document also discusses the importance of user privacy and data security, and the need for robust security measures to protect sensitive information. It outlines the various security protocols and standards that will be implemented to ensure the integrity and confidentiality of the data. Additionally, the document addresses the issue of data retention and disposal, ensuring that information is kept for the appropriate amount of time and then securely destroyed.

I believe that the revolution in Cuba is a people's revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a just revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a necessary revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a revolutionary revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a social revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a political revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is an economic revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a cultural revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a spiritual revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a moral revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a human revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a divine revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a holy revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a righteous revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a true revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a real revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a good revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a great revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a magnificent revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a glorious revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a noble revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a beautiful revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a wonderful revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a marvelous revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a miraculous revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a magical revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a mystical revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a magical revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a wonderful revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a marvelous revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a miraculous revolution, and that it is the duty of every Cuban to support it. I believe that the revolution in Cuba is a magical revolution, and that it is the duty of every Cuban to support it.

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CHINESE CULTURE

Chinese Culture and the Future of the World

It was that lack of development in science and advancement in technical skill were disadvantages for China's weakness. During the past hundred years the Chinese people, lacking to study foreign science and technical skill, overstepped all foreign qualifications and did not understand the humane spirit of the Chinese people and the virtuous character of the citizens, both of which have their own fine points. China's native political philosophy was essentially the product of the people's humane spirit. China's political philosophy causes workers and production to serve as and against the law that man is the servant of war and production. Mencius said "Value material things, but love the people," which means that the nation should dispose of surplus of material things for the livelihood of the people, and should not make the people to sacrifice to materials. The Great Learning said "When there is man, there is land; when there is land, there is wealth; when there is wealth, there is wisdom," which means that the productive system should be based on the people's livelihood, and that production shall should not be permitted to predominate over the character of man. For three thousand years this political philosophy and economic principle directed the psychology of the Chinese people, and the virtuous character of the people was affected by and related simultaneously with this political philosophy and economic principle. It has been previously stated that the Chinese people's inherent virtuous character is composed of endurance under limitations, acceptance of heavy responsibility, understanding of theft, and a sense of conscience. Because the Chinese people possess this virtuous character, they are not afraid of strong enemies and do not take advantage of minorities and the weak, but rather apply their hereditary doctrine of loyalty and reciprocity first to themselves and then to others, thereby becoming the cornerstone of examples of love for thousands of years in "preserving the peaceful and restraining those who might be destroyed," in "helping the weak and lifting up the fallen." As a consequence, there is no historical evidence of economic exploitation nor political annexation of the peoples of Asia, during the period when China was strong. Nor was there any imperialism or colonialism. This political philosophy and political virtue was displaced and not practiced by modern European society. Its capitalists subordinated human life to techniques of production, and stress for profits. Its imperialists subordinated human life to the techniques of war, sought to develop colonial possessions. But to these international ideologies, internal class struggle and international war fill the pages of modern world history. In the case of the Great War, when the human race so painfully reflected on its past sufferings, war was philosophers placed the blame on science, stating that science had improved the instruments of killing and thereby caused the waves of war to spread to all nations. They did not realize that the ending of warfare rests in a clearing up of the matter itself, and not in the limitation of the instruments of war. Mencius said: "Is there any difference between killing a man with a club or with a sword?" If mankind cannot enlarge its conscience and moral character to put an end to war, what difference does it make whether people are killed by hand and sword or by air-force and big guns? They did not know that advances in the human sciences, by themselves, are not the cause of scientific discoveries, but that it

...the principle of people's freedom and equality among the nations should also be applied to the rehabilitation and development of post-war international economics and culture. In international economics, cooperation in natural resources and freedom of trade are the principles naturally to be observed by all peoples and nations. It is also an important idea. The Japanese imperialists hope to proceed in Asia their monstrous desire of "Industrial Japan, Agricultural Asia," and its poisonous effect is the same as that of Karl Gueter's so-called "Great European Policy." If the productive power of all the peoples in the world cannot develop equally, political freedom and equality will be affected by economic differences even to the extent of being infringed through economic exploitation. With respect to world culture, cultural freedom and independence are important elements in the freedom and independence of peoples and nations. The "Great Japan Policy" as proposed by the Japanese imperialists and the "Great Super Race Theory" of Hitler are both ideas detrimental to international peace. Hereafter, theories of superior civilizations and superior races must be eliminated forever from the world, if international peace is to be guaranteed against aggression.

During the last hundred years, while China experienced bitter sufferings, she has followed her hereditary feeling of duty and sense of responsibility, and has observed that the existence of imperialism in the real world was therefore, she will devote her efforts to obtain for Asia liberty of the people and equality among nations. Asia occupies a quarter of the globe. Asia's population is more than half of that of the world. The peoples in Asia have been, on the whole, subjected to similar sufferings from aggression as has China, and their sufferings have been deep and long lasting. If China cannot be free and independent, the other peoples of Asia will each fall under the iron heel of the enemy, and world peace cannot have any solid foundation. Therefore, China's independence and rehabilitation are for the stabilization of Asia; and the liberation of the people and the equality of the nations of Asia are for the guarantee of permanent world peace and the rooting out of the causes of war, so that the evil of war will not again arise in the world to destroy human safety and happiness.

The principle of people's freedom and national equality ought to be applied to the system of international peace after the war. The eventual failure of the League of Nations formed after the end of the first World War was due to the absence of this principle. The concepts of "World Powers" and "Spheres of Influence" together with the system based on such concepts ought not to be allowed to reappear in post-war organization for international peace.

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The ideas contained above were first formulated when China was in the day of her darkest hour. Since the outbreak of the European War and the Russian Revolution, the world has witnessed...

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In accordance with the discussion mentioned in the foregoing chapters, the important items may be divided into two groups:

1. Speaking from the point of view of history, the Chinese revolution since the past hundred years around the central theme of the people in our whole nation has a new meaning in all respects of justification and became a strong nation, from which came the Revolution which overthrew the Reaction and then which gave rise to the War of Resistance and the movement for national reconstruction. The passing events, in the course of the War of Resistance and National Reconstruction, have proved that only the road of People's Revolution is thorough and correct. Today, the People's Revolution has achieved its first stage of success. Hereafter, our Chinese People must follow this successful road to attain their objectives in the War of Resistance, and to carry into practical effect the idea of National Reconstruction.

2. Speaking from the point of view of the changing international situation

During the progress of the second World War, after China's War of Resistance, the peoples of Asia have established their faith in opposition to aggression; and the strength of the Asiatic peoples is really dependent upon victory or defeat in the World War. After the close of the Second World War, the search for permanent world peace and human liberty must take as its starting point the freedom and equality of the peoples and of Asia. China's independence and freedom are the forerunner of other Asiatic peoples' liberty and national equality. That is, if China can obtain her freedom and independence, then Asia can be stabilized and advance into the realm of liberty and equality. Asia's stabilization is the guarantee of world peace; emancipation of the peoples of Asia will mean the emancipation of all mankind.

China's independent and free position has today been obtained by the absorption of the unequal treaties. The proper reaction of our Chinese people should be an aroused feeling of duty and a strengthened idea of responsibility. The responsibility of the nation and the duty of the people will become greater hereafter. Completion of the work of national reconstruction, and the practical application of this idea, both depend on a vigorous fight and great sacrifices on our part.

"There is no easy task in the world, there is no difficult task in the world." Our entire people need only have sincere confidence in our own nation and people, enthusiastically preserve and ardently carry out the principle of national reconstruction and the Three People's Principles, and unite together in accomplishing and fighting for the purposes and objectives of the People's Revolution; then, even though severe difficulties are as great as surmounting a mountain or emptying the sea, there is no reason why we shall not succeed. By comparison, the unequal treaties have been completely broken back at the pathos of the last hundred years, we should not even worry about the other relations of our nation's conduct.

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