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Modern Chinese History Studies

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Modern Chinese History Studies

No. 1, 2019

Mental History of the “285 Regiment” : the Control of Communist Cadres’ Love and Marriage

..... *Huang Daoxuan* (4)

During the War of Resistance against the Japanese Aggression and the Civil War, in order to keep the morale of its regime, the Communist Party of China carried out measures to control party and government cadres’ love and marriage. The Party center did not promulgate uniform regulations on this issue; rather, all the bases made their own restrictions, which were implicitly supported by the Party center. Given that love and marriage were regarded as individual rights, these restrictions surely caused sufferings among ordinary cadres coming to age. However, the Party implemented such restrictions following its internal rationale. Through the discipline by both punishment and persuasion, this measure was carried out smoothly without obvious challenge. Along with the advance of the political power of the Communist Party, love and marriage coincidentally became a focal point where personal characters and party characters, the individual and the collective confronted and converged.

What Is Progress? Zhang Taiyan’s Translation and Reinterpretation of Herbert Spencer

..... *Peng Chunling* (23)

The translingual translation, dissemination, change of meanings and cross-cultural influence of Herbert Spencer’s writings was an intellectual event with the feature of globalization after the first industrial revolution. In 1898, Spencer’s writings translated orally by Zeng Guangquan and written in Chinese by Zhang Taiyan were published in series in *Changyan Bao*. Among them, the Chinese translation of Spencer’s essay, *Progress: Its Law and Cause*, originally published in 1857, representatively illustrates the whole picture of Spencer’s theory of progress. It identifies the symbiosis of science and religion as the premise to understand progress. Zhang’s translation in general weakens the religious aspect in Spencer’s original and comparatively overemphasizes the description of the material universe based on science. Taking the viewpoint of the natural evolution of the universe, Spencer stresses the nature of progress can only be understood without the teleological view centered in human beings. However, Zhang’s translation reverses Spencer’s original idea and regards human will and capacity as the pivot of progress. Yan Fu’s different translation of the first paragraph of this essay shows an alternative way to accept Spencer’s progress theory in China. At the turn of the nineteenth and twentieth centuries, the new understanding of Spencer in the UK and the US was introduced into Japan and reinterpreted there. After Zhang Taiyan went to Japan in 1902, his attitude toward religion had some change. Through the Japanese reinterpretation of Spencer, his early misunderstanding of Spencer still remained. The translation of Spencer’s writings among several languages resulted in cross-cultural misreading and reflected an important aspect in the production of knowledge in the early globalization.

The Second “*Haoxian gui gong*” Reform: The Reform of Land Tax Collection in Jiangsu in the Tongzhi Reign

..... *Zhou Jian* (44)

In the 1850s – 60s, the Tax Reduction Reform in the provinces in the lower Yangtze River region was another financial reform initiated by provincial governors after the first “*Haoxian gui gong*” reform, which literally means return of the meltage fee to the public coffers, in the Yongzheng Reign. This second reform in the Tongzhi Reign rationalized the outdated routine established in the Yongzheng Reign and reconstructed the system of land tax collection. In Jiangsu around 1865, the reform of commuting the grain tax into money payment established a new system that added flexibility to tax collection by introducing a floating exchange rate of grain and money based on the market price of grain and silver, so that the provincial government could keep enough tax income for local needs. This reform confirmed and promoted the trend of marketization in the taxation system. However, from the First Sino-Japanese War to the end of the Qing Dynasty, the Qing government kept draining extra land tax from the Jiangsu province to pay for the foreign debts, indemnities, and the New Policy Reform. The system of land tax collection since the 1860s thus no longer provided necessary fund for the local government.

Sacrificial Ceremonies, Control of Properties, and the Revolution: The Evolution of Property Structure of the Lineage in Shiqiao of Cixi in the Late Qing and Early Republican Period

..... *Jiang Hongda* (65)

In the late Qing and early Republican period, the organizational form and property structure of the Shen Lineage in Shiqiao of Cixi, Zhejiang Province, changed significantly. Before the mid-Qing, in order to deal with frequent disputes on

water supply, the Shen Lineage and families with other surnames formed an alliance for sacrificial ceremonies. Around the First Sino-Japanese War in the mid-1890s, along with the boost of the cotton textile industry in both China and Japan, a large amount of sand land along the southern coast of the Hangzhou Gulf was converted into cotton fields. The original alliance for sacrifice then gradually turned into an organization to manage the properties on sand land. After the New Policy Reform in late Qing, this organization was impacted by both internal conflicts and external riots. In the Northern Expedition, the internal and external conflicts converged into a peasant movement, which seriously challenged the traditional dominant power in this rural area. The local social order thus tended to disintegrate. In order to solve this crisis, the traditional alliance for sacrifice and the lineage structure of property control were restored. This resulted in the paradoxical phenomenon that the revolution revived the “old regime”. The local society in Shiqiao appeared a mixture of the old and the new after the Nationalist Revolution.

The Chinese Consulates after the Outbreak of the Total War against the Japanese Aggression	Zhang Zhan (85)
Immediately after the Marco Polo Bridge Incident on July 7, 1937, both the Chinese and Japanese government were showing attitude of restraint in diplomatic relationship. They both gave up claiming war and kept all the consulates after recalling their ambassadors. The Japanese government did not publicly expel the Chinese consulates in Japan, but tried to force China to withdraw the consulates. The withdrawing process of the Chinese consulates in Japan was influenced by various factors, including the diplomatic confrontation between China and Japan, the Japanese surveillance and oppression of the Chinese consulates, the difficulty of the consulates to sustain daily operation, the internal situation of the consulates and the resistance against “changing flags”, and the difficult condition of the overseas Chinese in Japan. In June 1938, the Chinese consulates in Japan were eventually forced to stop working and all the staff members were withdrawn back to China.	
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