

胡適全集



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安徽教育出版社

胡適全集



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◎ 胡适在预备讲演（美国瓦沙学院 1933 年 9 月下旬）



◎ 胡适（左三）与钱端升（右四）、张忠绂（左四）抵美后与中国朋友合影（1937年9月）



◎ 胡适在驻美大使馆双橡园（1937年10月）



◎ 胡适向美国总统罗斯福递交国书(1938年10月28日)



◎ 胡适在美国举行第一次记者招待会(1938年10月)

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Day Dream

(“The Sleeping Beauty”)

Well — were it not a pleasant thing
To fall asleep with all one's friends;
.....

To sleep through terms of mighty wars,
And wake on science grown to more,
On secrets of the brain, the stars,
As wild as aught of fairy love;
And all that else the years will show,
The poet-forms of stronger hours,
The vast republics that may grow,
The Federations and the Powers;
Titanic forces taking birth
In divers seasons, divers climes?
For we are Ancients of the earth,
And in the morning of the times.

So sleeping, so roused from sleep,

Thro' sunny decads, new and strange,
Or gay quinquennials, would we reap
The flower and quintessence of change.

—— Tennyson

I. “We are ancients of the earth,
And in the morning of the times.”

Just as the Sleeping Beauty was aroused from her 100 years' sleep by a kiss from a brave knight, so was China brought to a new youth by the contact of the Western world. The “Ancients of the Earth” were suddenly made to realize that they were in reality material only good enough for the Kindergarten. We had to learn everything anew in this new world. That is “young China.”

II. The peculiar task of young China is that it is expected to perform the gigantic work of building up a new China to suit this new world. To this end, it is forced to learn the strange ways of a strange and hostile world. It had to learn so many things.

1st period: weapons of war and vehicles of commerce
(steamships, telegraph, r. r.)

2nd period: government and law; industry and finance.

3rd period: Science, Philosophy, Religion, Literature and Art.

The list is interminable. Every one of these items has taken centuries to evolve in the west, and young China is

forced to learn them all in the short space of a few decades. Everything was given to us in its finished form, — tabloid form. Swallow, or Perish!

III. During these few decades, young China has swallowed a great deal of this few stuff.

Only 25 years ago, my school in Shanghai had to invite Japanese teachers to teach us trigonometry, Higher Algebra, Analytical geometry, Mineralogy, and Elementary, Botany and Zoology. Many schools in Tientsin and Peking did the same. To-day, all the departments of Mathematics, Biology and Geology and other Sciences in the Chinese universities are staffed with native professors. In some field of natural science, notably in Geology, young China is making valuable contributions.

25 years ago, practically no one thought of studying the philosophy and literature of the west. To-day, all Chinese universities have chairs in western philosophy and literature occupied by native scholars.

25 years ago, a “modern” school of secondary grade was a rarity. To-day, there are 60 universities and over 13,000 secondary schools.

IV. Let us see what this educational progress has contributed to the make-up and improvement of the mind of Young China.

V. Has it differed in any essential aspect from the mind of Old China? There are some differences.

1. It is more national and more nationalistic. 33 years ago (1900), my village learned the news of the siege of Peking without any concern. To-day, the school children in every part of China are talking about the Japanese invasion of Manchuria, about Tsai Ting-kai of the 19th Route Army, and about the Ma Chan-shan of the Volunteers in Northern Manchuria.

2. It is better informed of the world. When I was a school of 13, I knew not where Japan was, but when my son was 10, he could talk to me about the discovery of the 9th planet. When I was a freshman at Cornell, I had never heard of Ibsen and thought *A Doll's House* was a musical comedy. But even the secondary school pupils to-day can talk of Tolstoy, Ibsen, G. Bernard Shaw, Lenin.

3. It is more “emancipated” from many of the old shackles of superstition and tradition. It is more critical and more revolutionary.

Towards the family.

Towards marriage.

Towards religion.

Towards morals.

Towards political authority.

4. It is more active and more capable of unselfish sacrifices.

The old passivity is passing away, at least in the more daring youths. Many of them are taking part in active poli-

tics, even in revolutionary activities which endanger their lives. Thousands of young men and women, boys and girls have laid down their lives in the last few years for their political and social cause. Thousand more are sewing their long terms of prison life.

VI. But these differences are more apparent than real. They must not blind us from seeing the grave defects which the mind of Young China has in common with old China.

1. It is still essentially *bookish*, and unreal. It still thinks in terms of *words* rather than objects and things. Terms and slogans, still possess magic powers in the mind of Young China. In their writings, poetry or prose, one finds long strings of words and terms which the others rarely, if ever take the trouble to clarify and define concretely. In their activities, they believe in the efficacy of posters, handbills, slogans, speeches and propaganda. Even the best students are not free from this bookish habit. Science students use more memory than observation and experiment. Geology students often fail in identification of minerals □□□□□□; and botany student cannot differentiate elms from mulberry tree.

2. It is equally *slavish to authority*. It may have dethroned Confucius and Mencius, but it has set up new gods in their place: — Marx, Engels, Lenin, Bukharin, Stalin, Trotsky. The more conservative ones worship with equal slavishness their Kant and Hegel; James and Dewey; T. S. Eliot and E. E. Cummings.

3. It is still dogmatic in thinking. This comes from the bookish training. It is fond of *simplification of issues*. It sweeps arid all modern civilization by the one word “capitalistic” or “Imperialistic”. It condemns all modern institution by another word “Bourgeois”. It seems up all good things in a word “Revolution”. It shows up all legitimate processes of thinking in one word “dialectic”, — or “dialectic materialism”.

It admits no analysis, no individuation, no variation. It is one-tracked. It sees no possible goodness in as opposition to its accepted tenets.

4. It is still subject to the unconscious evil habits of the old order. It talks loudly of honest and decent government, but it has never been trained to see that to handle student union accounts loosely is squeeze, that to seek jobs through friends and relatives is corruption, and that to ride on government railways with free pass is squandering public funds. It advocates co-operation, but it has rarely learned how to live associated life with fellow man.

5. It is hopelessly superficial and unpractical. It believes in sudden and whole sale change — Revolution. It refuses to listen to arguments for long and arduous processes of piecemeal amelioration. All ameliorism is waste of energy.

It conceives of political and social revolution as “easy” matter. Whatever be their political allegiance, most of them believe with Dr. Sun that “to act is easy”. And because action

is easy, there is very little need for solid knowledge and rigid training.

VII. All this is but natural. Young China is still the same Old China in all its make-up except a very small portion of book-knowledge in the so-called “New Learning” which is no more than skin-deep. This new bookish learning cannot possibly supply a sufficiently strong armor against the daily permeation of old habits.

VIII. Moreover, this new learning is still too strange and alien to the native mind to be easily grasped and comprehended. It is so new, so variegated, so multifarious, so immense, that it is utterly impossible for — Young China to master it, appropriate it, and feel thoroughly *at home* in it — in so short a time.

You must remember that the new learning of the western world dates back to the time of the Greeks, that Euclid and Archimedes were contemporaries^① of Mencius, that many of your great universities were founded in the time of the Sung and Yuan Dynasties, and that the oldest medieval universities were the Medical school of Salerno and the Law School of Bologna. As contrasts to these, we find that all traditional learning in China consisted almost entirely of Classical and literary studies, that Medicine and Law, Mathematical and physical sciences, were never a part of the curriculum for

① 原文如此。——编者

the training of a scholar and gentleman; and that, above all, China is a country with 5000 years of history, but with no university of 30 years standing.

It takes a long time to develop a faith in higher education. It takes a long time to build up a good university. And it takes money, men, and, above all, peace and order to develop a good educational system.

All these conditions were lacking, and yet life in this new world demands that we must learn and learn quick! So we have opened up primary schools without adequate secondary and normal schools; and we □□□□□□