

天演论

EVOLUTION AND ETHICS

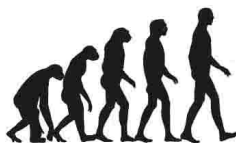
严复译文卷

中英对照全译本

[英] 托马斯·赫胥黎 著

Thomas Henry Huxley

严复译



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前言

通过阅读文学名著学语言，是掌握英语的绝佳方法。既可接触原汁原味的英语，又能享受文学之美，一举两得，何乐不为？

对于喜欢阅读名著的读者，这是一个最好的时代，因为有成千上万的书可以选择；这又是一个不好的时代，因为在浩繁的卷帙中，很难找到适合自己的好书。

然而，你手中的这套丛书，值得你来信赖。

这套精选的中英对照名著全译丛书，未改编改写、未删节削减，且配有权威注释、部分书中还添加了精美插图。

要学语言、读好书，当读名著原文。如习武者切磋交流，同高手过招方能渐明其间奥妙，若一味在低端徘徊，终难登堂入室。积年流传的名著，就是书中“高手”。然而这个“高手”，却有真假之分。初读书时，常遇到一些挂了名著名家之名改写改编的版本，虽有助于了解基本情节，然而所得只是皮毛，你何曾真的就读过了那名著呢？一边是窖藏了50年的女儿红，一边是贴了女儿红标签的薄酒，那滋味，怎能一样？

“朝闻道，夕死可矣。”人生短如朝露，当努力追求真正的美。

本套丛书还特别收录了几本严复的译著，同样配有原著英文。严复系统地将西方的社会学、政治学、政治经济学、哲学和自然科学介绍到中国；他的翻译考究、严谨，每个译称都经深思熟虑，他提出的“信、达、雅”的翻译标准对后世的翻译工作产生深远影响；本系列还特别收录了严复通过自己对原著的理解所加的注释，以解疑惑。

读过本套丛书的原文全译，相信你会得书之真意、语言之精髓。

送君“开卷有益”之书，愿成文采斐然之人。

CONTENTS

目录

PREFACE	1
吴汝纶序.....	8
译《天演论》自序.....	10
译例言.....	13
PART 1	15
卷上 导言十八篇.....	59
PART 2	105
卷下 论十七篇.....	163
词语通译表.....	208

Preface

THE discourse on “Evolution and Ethics,” reprinted in the first half of the present volume, was delivered before the University of Oxford, as the second of the annual lectures founded by Mr. Romanes: whose name I may not write without deploring the untimely death, in the flower of his age, of a friend endeared to me, as to so many others, by his kindly nature; and justly valued by all his colleagues for his powers of investigation and his zeal for the advancement of knowledge. I well remember, when Mr. Romanes’ early work came into my hands, as one of the secretaries of the Royal Society, how much I rejoiced in the accession to the ranks of the little army of workers in science of a recruit so well qualified to take a high place among us.

It was at my friend’s urgent request that I agreed to undertake the lecture, should I be honoured with an official proposal to give it, though I confess not without misgivings, if only on account of the serious fatigue and hoarseness which public speaking has for some years caused me; while I knew that it would be my fate to follow the most accomplished and facile orator of our time, whose indomitable youth is in no matter more manifest than in his penetrating and musical voice. A certain saying about comparisons intruded itself somewhat importunately.

And even if I disregarded the weakness of my body in the matter of voice, and that of my mind in the matter of vanity, there remained a third difficulty. For several reasons, my attention, during a number of years, has been much directed to the bearing of modern scientific thought on the problems of morals and of

politics, and I did not care to be diverted from that topic. Moreover, I thought it the most important and the worthiest which, at the present time, could engage the attention even of an ancient and renowned University.

But it is a condition of the Romanes foundation that the lecturer shall abstain from treating of either Religion or Politics; and it appeared to me that, more than most, perhaps, I was bound to act, not merely up to the letter, but in the spirit, of that prohibition. Yet Ethical Science is, on all sides, so entangled with Religion and Politics that the lecturer who essays to touch the former without coming into contact with either of the latter, needs all the dexterity of an egg-dancer; and may even discover that his sense of clearness and his sense of propriety come into conflict, by no means to the advantage of the former.

I have little notion of the real magnitude of these difficulties when I set about my task; but I am consoled for my pains and anxiety by observing that none of the multitudinous criticisms with which I have been favoured and, often, instructed, find fault with me on the score of having strayed out of bounds.

Among my critics there are not a few to whom I feel deeply indebted for the careful attention which they have given to the exposition thus hampered; and further weakened, I am afraid, by my forgetfulness of a maxim touching lectures of a popular character, which has descended to me from that prince of lecturers, Mr. Faraday. He was once asked by a beginner, called upon to address a highly select and cultivated audience, what he might suppose his hearers to know already. Whereupon the past master of the art of exposition emphatically replied "Nothing!"

To my shame as a retired veteran, who has all his life profited by this great precept of lecturing strategy, I forgot all about it just when it would have been

most useful. I was fatuous enough to imagine that a number of propositions, which I thought established, and which, in fact, I had advanced without challenge on former occasions, needed no repetition.

I have endeavoured to repair my error by prefacing the lecture with some matter – chiefly elementary or recapitulatory – to which I have given the title of “Prolegomena” I wish I could have hit upon a heading of less pedantic aspect which would have served my purpose; and if it be urged that the new building looks over large for the edifice to which it is added, I can only plead the precedent of the ancient architects, who always made the adytum the smallest part of the temple.

If I had attempted to reply in full to the criticisms to which I have referred, I know not what extent of ground would have been covered by my pronaos. All I have endeavoured to do, at present, is to remove that which seems to have proved a stumbling-block to many – namely, the apparent paradox that ethical nature, while born of cosmic nature, is necessarily at enmity with its parent. Unless the arguments set forth in the Prolegomena, in the simplest language at my command, have some flaw which I am unable to discern, this seeming paradox is a truth, as great as it is plain, the recognition of which is fundamental for the ethical philosopher.

We cannot do without our inheritance from the forefathers who were the puppets of the cosmic process; the society which renounces it must be destroyed from without. Still less can we do with too much of it; the society in which it dominates must be destroyed from within.

The motive of the drama of human life is the necessity, laid upon every man who comes into the world, of discovering the mean between self-assertion and

self-restraint suited to his character and his circumstances. And the eternally tragic aspect of the drama lies in this: that the problem set before us is one the elements of which can be but imperfectly known, and of which even an approximately right solution rarely presents itself, until that stern critic, aged experience, has been furnished with ample justification for venting his sarcastic humour upon the irreparable blunders we have already made.

I have reprinted the letters on the “Darkest England” scheme, published in the “Times” of December, 1890, and January, 1891; and subsequently issued, with additions, as a pamphlet, under the title of “Social Diseases and Worse Remedies”, because, although the clever attempt to rush the country on behalf of that scheme has been balked, Booth’s standing army remains afoot, retaining all the capacities for mischief which are inherent in its constitution. I am desirous that this fact should be kept steadily in view; and that the moderation of the clamour of the drums and trumpets should not lead us to forget the existence of a force, which, in bad hands, may, at any time, be used for bad purposes.

In 1892, a Committee was “formed for the purpose of investigating the manner in which the moneys, subscribed in response to the appeal made in the book entitled ‘In Darkest England and the Way out,’ have been expended.” The members of this body were gentlemen in whose competency and equity every one must have complete confidence; and in December, 1892, they published a report in which they declare that, “with the exception of the sums expended on the ‘barracks’ at Hadleigh,” the moneys in question have been “devoted only to the objects and expended in the methods set out in that appeal, and to and in no others.”

Nevertheless, their final conclusion runs as follows: “(4) That whilst the

invested property, real and personal, resulting from such Appeal is so vested and controlled by the Trust of the Deed of January 30th, 1891, that any application of it to purposes other than those declared in the deed by any ‘General’ of the Salvation Army would amount to a breach of trust, and would subject him to the proceedings of a civil and criminal character, before mentioned in the Report, *ADEQUATE LEGAL SAFEGUARDS DO NOT AT PRESENT EXIST TO PREVENT THE MISAPPLICATION OF SUCH PROPERTY.*”

The passage I have italicised forms part of a document dated December 19th, 1892. It follows, that, even after the Deed of January 30th, 1891, was executed, “adequate legal safeguards” “to prevent the misapplication of the property” did not exist. What then was the state of things, up to a week earlier, that is on January 22nd, 1891, when my twelfth and last letter appeared in the “Times”? A better justification for what I have said about the want of adequate security for the proper administration of the funds intrusted to Mr. Booth could not be desired, unless it be that which is to be found in the following passages of the Report (pp. 36 and 37): –

It is possible that a ‘General’ may be forgetful of his duty, and sell property and appropriate the proceeds to his own use, or to meeting the general liabilities of the Salvation Army. As matters now stand, he, and he alone, would have control over such a sale. Against such possibilities it appears to the Committee to be reasonable that some check should be imposed.

Once more let it be remembered that this opinion given under the hand of Sir Henry James, was expressed by the Committee, with the Trust Deed of 1891, which has been so sedulously flaunted before the public, in full view.

The Committee made a suggestion for the improvement of this very

unsatisfactory state of things; but the exact value set upon it by the suggestors should be carefully considered (p.37).

“The Committee are fully aware that if the views thus expressed are carried out, the safeguards and checks created will not be sufficient for all purposes absolutely to prevent possible dealing with the property and moneys inconsistent with the purposes to which they are intended to be devoted.”

In fact, they are content to express the very modest hope that “if the suggestion made be acted upon, some hindrance will thereby be placed in the way of any one acting dishonestly in respect of the disposal of the property and moneys referred to.”

I do not know, and, under the circumstances, I cannot say I much care, whether the suggestions of the Committee have, or have not, been acted upon. Whether or not, the fact remains that an unscrupulous “General” will have a pretty free hand, notwithstanding “some” hindrance.

Thus, the judgment of the highly authoritative, and certainly not hostile, Committee of 1892, upon the issues with which they concerned themselves is hardly such as to inspire enthusiastic confidence. And it is further to be borne in mind that they carefully excluded from their duties “any examination of the principles, government, teaching, or methods of the Salvation Army as a religious organization, or of its affairs” except so far as they related to the administration of the moneys collected by the “Darkest England” appeal.

Consequently, the most important questions discussed in my letters were not in any way touched by the Committee. Even if their report had been far more favourable to the “Darkest England” scheme than it is; if it had really assured the contributors that the funds raised were fully secured against malversation;

the objections, on social and political grounds, to Mr. Booth's despotic organization, with its thousands of docile satellites pledged to blind obedience, set forth in the letters, would be in no degree weakened. The "sixpennyworth of good" would still be out-weighed by the "shillingsworth of harm"; if indeed the relative worth, or unworth, of the latter should not be rated in pounds rather than in shillings.

What would one not give for the opinion of the financial members of the Committee about the famous Bank; and that of the legal experts about the proposed "tribunes of the people"?

HODESLEA, EASTBOURNE,

July, 1894.

吴汝纶序

严子几道既译英人赫胥黎所著《天演论》，以示汝纶，曰：“为我序之。”
天演者，西国格物家言也。其学以天择、物竞二义，综万汇之本原，考动植之蕃耗，言治者取焉。因物变递嬗，深挈乎质力聚散之义，推极乎古今万国盛衰兴坏之由，而大归以任天为治。赫胥黎氏起而尽变故说，以为天下不可独任，要贵以人持天。以人持天，必究极乎天赋之能，使人治日即乎新，而后其国永存，而种族赖以不坠，是之谓与天争胜。而人之争天而胜天者，又皆天事之所苞，是故天行人治，同归天演。其为书奥赜纵横，博涉乎希腊、竺乾、斯多噶^[1]、婆罗门、释迦诸学，审同析异而取其衷，吾国之所创闻也。凡赫胥黎氏之道具如此，斯以信美矣！抑汝纶之深有取于是书，则又以严子之雄于文。以为赫胥黎氏之指趣，得严子乃益明。自吾国之译西书，未有能及严子者也。凡吾圣贤之教，上者，道胜而文至，其次，道稍卑矣，而文犹足以久；独文之不足，斯其道不能以徒存。六艺尚已！晚周以来，诸子各自名家，其文多可喜。其大要有集录之书，有自著之言：集录者，篇各为义，不相统贯，原于《诗》《书》者也；自著者，建立一干，枝叶扶疏，原于《易》、《春秋》者也。汉之士争以撰著相高，其尤者，《太史公书》，继《春秋》而作，人治以著。扬子《太玄》，拟《易》为之，天行以阐，是皆所为一干而枝叶扶疏也。及唐中叶，而韩退之氏出，源本《诗》、《书》，一变而为集录之体，宋以来宗之。是故汉氏多撰著之编，唐、宋多集录之文，其大略也。集录既多，而向之所为撰著之体，不复多见，间一有之，其文采不足以自发，知言者摈焉弗列也。独近世所传西人书，率皆一干而众枝，有合于汉氏之撰著。又惜吾国之译言者，大抵舛陋不文，不足转载其义。夫撰著之与集录，其体虽变，其要于文之能工，一

而已。今议者谓西人之学，多吾所未闻，欲澹民智，莫善于译书。吾则以谓今西书之流入吾国，适当吾文学靡敝之时，士大夫相矜尚以为学者，时文耳、公牍耳、说部耳！舍此三者，几无所为书。而是三者，固不足与文学之事。今西书虽多新学，顾吾之士以其时文、公牍、说部之词，译而传之，有识者方鄙夷而不知顾，民智之澹何由？此无他，文不足焉故也。文如几道，可与言译书矣。往者释氏之入中国，中学未衰也，能者笔受，前后相望，顾其文自为一类，不与中国同。今赫胥黎氏之道，未知于释氏何如？然欲侔其书于太史氏、扬氏之列，吾知其难也；即欲侔之唐、宋作者，吾亦知其难也。严子一文之，而其书乃驳驳与晚周诸子相上下，然则文顾不重耶？抑严子之译是书，不惟自传其文而已，盖谓赫胥黎氏以人持天，以人治之日新，卫其种族之说，其义富，其辞危，使读焉者怵焉知变，于国论殆有助乎？是旨也，予又惑焉。凡为书必与其时之学者相入，而后其效明。今学者方以时文、公牍、说部为学，而严子乃欲进之以可久之词，与晚周诸子相上下之书，吾惧其僻驰而不相入也。虽然，严子之意，盖将有待也。待而得其人，则吾民之智澹矣。是又赫胥黎氏以人治归天演之一义也欤！？光绪戊戌孟夏桐城吴汝纶叙。

译《天演论》自序

英国名学^[1]家穆勒约翰有言：欲考一国之文字语言，而能见其理极，非谙晓数国之言语文字者不能也。斯言也，吾始疑之，乃今深喻笃信，而叹其说之无以易也。岂徒言语文字之散者而已，即至大义微言，古之人殚毕生之精力，以从事于一学，当其有得，藏之一心，则为理；动之口舌，著之简策，则为词，固皆有其所以得此理之由，亦有其所以载焉以传之故。呜呼，岂偶然哉！自后人读古人之书，而未尝为古人之学，则于古人所得以为理者，已有切肤精忱之异矣。又况历时久远，简牍沿讹，声音代变，则通假难明，风俗殊尚，则事意参差。夫如是，则虽有故训疏义之勤，而于古人诏示来学之旨，愈益晦矣。故曰，读古书难。虽然，彼所以托焉而传之理，固自若也。使其理诚精，其事诚信，则年代国俗无以隔之，是故不传于兹，或见于彼，事不相谋而各有合。考道之士，以其所得于彼者，反以证诸吾古人之所传，乃澄湛精莹，如寐初觉，其亲切有味，较之觚毕为学者，万万有加焉。此真治异国语言文字者之至乐也。今夫六艺之于中国也，所谓日月经天，江河行地者尔。而仲尼之于六艺也，《易》、《春秋》最严。司马迁曰：“《易》本隐而之显，《春秋》推见至隐。”此天下至精之言也。始吾以谓本隐之显者，观《象》《系辞》以定吉凶而已；推见至隐者，诛意褒贬而已。及观西人名学，则见其于格物致知之事，有内籀之术焉，有外籀之术焉。内籀云者，察其曲而知其全者也，执其微以会其通者也；外籀云者，据公理以断众事者也，设定数以逆未然者也。乃推卷起曰：有是哉！是固吾《易》、《春秋》之学也。迁所谓本隐之显者，外籀也；所谓

推见至隐者，内籀也，其言若诏之矣。二者即物穷理之最要途术也，而后人不知广而用之者，未尝事其事，则亦未尝咨其术而已矣。近二百年，欧洲学术之盛，远迈古初，其所得以为名理、公例者，在在见极，不可复摇。顾吾古人之所得，往往先之，此非傅会扬己之言也，吾将试举其灼然不诬者，以质天下。夫西学之最为切实而执其例可以御蕃变者，名、数、质、力四者之学是已。而吾《易》则名、数以为经，质、力以为纬，而合而名之曰《易》。大字之内，质、力相推，非质无以见力，非力无以呈质。凡力皆乾也，凡质皆坤也。奈端¹动之例三，其一曰，静者不自动，动者不自止，动路必直，速率必均。此所谓旷古之虑，自其例出，而后天学明，人事利者也。而《易》则曰：乾其静也专，其动也直。后二百年，有斯宾塞尔者，以天演自然言化，著书造论，贯天地人而一理之。此亦晚近之绝作也。其为天演界说曰：翕以合质，辟以出力，始简易而终杂糅。而《易》则曰：“坤其静也翕，其动也辟。”至于全力不增减之说，则有自强不息为之先，凡动必复之说，则有消息之义居其始，而《易》不可见，乾坤或几乎息之旨，尤与热力平均、天地乃毁之言相发明也。此岂可悉谓之偶合也耶？虽然，由斯之说，必谓彼之所明，皆吾中土所前有，甚者或谓其学皆得于东来，则又不关事实，适用自蔽之说也。夫古人发其端，而后人莫能竟其绪；古人拟其大，而后人未能议其精，则犹之不学无术未化之民而已。祖父虽圣，何救子孙之童昏也哉！大抵古书难读，中国为尤。二千年来，士徇利禄，守阙残，无独辟之虑。是以生今日者，乃转于西学，得识占之用焉。此可与知者道，难与不知者言也。风气渐通，士知弇陋为耻，西学之事，问涂日多。然亦有一二巨子，詵然谓彼之所精，不外象、数、形下之末，彼之所务，不越功利之间。逞臆为谈，不咨其实。讨论国闻，审敌自镜之道，又断断乎不如是也。赫胥黎氏此书之旨，本以救斯宾塞任天为治之末流，其

中所论，与吾古人有甚合者，且于自强保种之事，反复三致意焉。夏日如年，聊为逡译，有以多符空言，无裨实政相稽者，则固不佞所不恤也。光緒丙申重九严复序。