

# 中国人的精神

辜鸿铭 著  
杨华青 译



得前人之利，晓中国传统文化之价值 承伟人之事，捍华夏精粹文明之长存

汉英双语版

# 中国人的精神

The Spirit of the Chinese People

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## Preface

The object of this book is an attempt to interpret the spirit and show the value of the Chinese civilisation. Now in order to estimate the value of a civilisation, it seems to me, the question we must finally ask is not what great cities, what magnificent houses, what fine roads it has built and is able to build; what beautiful and comfortable furniture, what clever and useful implements, tools and instruments it has made and is able to make; no, not even what institutions, what arts and sciences it has invented: the question we must ask, in order to estimate the value of a civilisation, —is, *what type of humanity*, what kind of men and women it has been able to produce. In fact, the man and woman, —the type of human beings—which a civilisation produces, it is this which shows the essence, the personality, so to speak, the soul of that civilisation. Now if the men and women of a civilisation show the essence, the personality and soul of that civilisation, the language which a man and woman speak, shows the essence, the personality, the soul of the man and woman. The French say of literary composition, “*Le style, c’est l’homme.*” I have therefore taken these three

## 序 言

本书旨在试图阐明中国人的精神,展示中国文明的价值。那么,依我看来,为了对一种文明的价值进行评估,我们最终必须要问的问题是,这种文明可以孕育出怎样的人物、怎样的男人和女人;而不是它建立了或者能够建立怎样的大城市、建筑多么华丽的房屋、多么平坦的马路、多么美观舒适的家具,甚至也不是拥有多么智慧而有益的工具、创造了怎样伟大的艺术和科学。事实上,一种文明所孕育出的男人和女人,才是其本质,其个性,也可以说是该文明的灵魂真实再现。如果说一种文明中的男人和女人表现了该文明的本质、个性和灵魂,那么,该文男人和女人的语言,则是其本质、个性和灵魂的展现。说到文学作品,法国人如是说:“*Le style, c’est l’homme.*”(文如其人)所以,我以真正的中国人,



things, the Real Chinaman, the Chinese woman and the Chinese language, —as the subjects of the first three essays in this volume to illustrate the spirit and show the value of the Chinese civilisation.

I have added to these, two essays in which I have tried to show how and why men, foreigners who are looked upon as authorities on the subject, do not really understand the real Chinaman and the Chinese language. The Rev. Arthur Smith, who wrote *the Chinese Characteristics*, I have tried to show, does not understand the real Chinaman, because, being an American, —he is not deep enough to understand the real Chinaman. Dr. Giles again, who is considered a great sinologue, I have tried to show, does not really understand the Chinese language, because, being an Englishman, he is not broad enough, —he has not the philosophic insight and the broadness which that insight gives, I have wanted to include in this volume and essay I wrote on J. B. Bland and Backhouse's book on the famous late Empress Dowager, but unfortunately I have not been able to find a copy of that essay which was published in the "National Review" in Shanghai some four years ago. In that essay, I have tried to show that, such men as J. B. Bland and Backhouse do not and cannot understand the real Chinese woman, —the highest type of woman produced by the Chinese civilisation viz the

中国妇女,中国语言作为本书的前三个论题,借以阐明中国人的精神,揭示中国文明的价值所在。

我另外还加入了两篇短文。在这两个论题中,我试着说明了那些被视为中国文明研究权威的外国人,为什么不能真正理解真正的中国人和中国语言。例如我解释了著有《中国人的特征》的阿瑟·史密斯并未真正地理解中国人,因为作为一个美国人,他不能足够深入地了解真正的中国人。又如那个被视为伟大汉学家的翟理斯博士,我试着说明了他不能真正地理解中国语言,因为作为一个英国人,他还不够博大——他缺乏贤明的洞察力和这种洞察力所带来的博大。针对布兰德和白克豪斯的有关已故皇太后的著作,我写了一篇文章,并于大约四年前发表在《国家评论》上。我本来是想把这篇文章也放入此书中的,可是遗憾的很,我没能找到它的复印稿。在那篇文章中,我说像布兰德和白克豪斯这



late Empress Dowager, because such men as J. B. Bland and Backhouse are not simple, —have not the simplicity of mind, being too clever and having, like all modern men, a distorted intellect. In fact, in order to understand the real Chinaman and the Chinese civilisation, a man must be deep, broad and simple, for the three characteristics of the Chinese character and the Chinese civilisation are: depth, broadness and simplicity.

The American people, I may be permitted to say here, find it difficult to understand the real Chinaman and the Chinese civilisation, because the American people, as a rule, are broad, simple, but not deep.

The English cannot understand the real Chinaman and Chinese civilisation because the English, as a rule, are deep, simple, but not broad. The Germans again cannot understand the real Chinaman and the Chinese civilisation because the Germans, especially the educated Germans, as a rule, are deep, broad, but not simple. The French, —well the French are the people, it seems to me, who can understand and has understood the real Chinaman and the Chinese



孝庄文皇后

样的人,没有、也不能了解真正的中国女人——由中国文明孕育出的最高贵的女人——清朝皇太后。

因为像布兰德和白克豪斯这些人不够质朴——没有纯真的思想,太过精明,拥有现代人一般的扭曲思维。其实,要想了解真正的中国人和中国文明,你必须有深沉的情感、博大的胸怀和质朴的思想,因为中国人性格和中国文明的三大特征就是:深沉、博大和质朴。

美国人觉得理解真正的中国人和中国文明很难,或许,在这里我可以说,那是因为美国人通常都是博大的、质朴的,却不是深沉的;英国人不能理解真正的中国人和中国文明,是因为英国人是深沉的、质朴的,但通常是不够博大的;德国人不能理解真正的中国人和中国文明,通常是因为德国人,特别是受过教育的德国人是深沉的、博大的,却不是质朴的。而法国人,在我看来,恰恰是对真正



civilisation best. The French, it is true, have not the depth of nature of the Germans nor the broadness of mind of the Americans nor the simplicity of mind of the English, —but the French, the French people have to a preeminent degree a quality of mind such as all the people I have mentioned above as a rule, have not, —a quality of mind which, above all things, is necessary in order to understand the real Chinaman and the Chinese civilisation; a quality of mind viz: *delicacy*. For, in addition to the three characteristics of the real Chinaman and Chinese civilisation which I have already mentioned, I must here add one more, and that the chief characteristic, namely delicacy; delicacy to a preeminent degree such as you will find nowhere else except perhaps among the ancient Greeks and their civilisation.

It will be seen from what I have said above that the American people if they will study the Chinese civilisation, will get depth; the English, broadness; and the Germans, simplicity; and all of them, Americans, English and Germans by the study of the Chinese civilisation, of Chinese books and literature, will get a quality of mind which, I take the liberty of saying here that it seems to me, they all of them, as a rule, have not to a preeminent degree, namely, delicacy. The French people finally, by the study of the Chinese civilisation, will get all, —

的中国人和中国文明理解得最好的。的确，法国人没有德国人天性中的深沉，没有美国人心胸的博大，也没有英国人心灵的质朴，但是法国人通常是优雅的，这是我所提到的其他所有民族人民所不具有的。优雅是更好地理解真正的中国人和中国文明的一个必要品质。除了上面提到的关于真正的中国人和中国文明的三个特质外，我必须要再加一个——优雅。除了在古希腊及其文明中，恐怕你在其他地方再也找不到一种极度卓越的优雅了。

由上述得出，如果美国人要研究中国文明，他就要变得深沉；英国人就要变得博大；德国人就要变得质朴。通过对中国文明、中国书籍、中国文学的研究，这三国人一般都能获得一种精神特质——在这里我冒昧地说，在我看来，他们通常都不能达到“优雅”这种程度。至于法国人，如果他们研究中国文明，他们将由此获得所有特质——深沉、博大、质朴，以及比现在更为卓越的优雅。因此，我相



depth, broadness, simplicity and a still finer delicacy than the *delicacy* which they now have. Thus the study of the Chinese civilisation, of Chinese books and literature will, I believe, be of benefit to all the people of Europe and America. I have therefore added to this volume an essay on Chinese scholarship, —the sketch of a programme how to study Chinese, which I made for myself when I made up my mind and began, after my return from Europe, to study the civilisation of my own country, exactly now thirty years ago; this sketch of a programme how to study Chinese which I hope will be of help to those who want to study Chinese and the Chinese civilisation.

*Ku Hungming*

*Peking, 20th April, 1915*

信,对中国文明、中国书籍和中国文学学习研究,一定会使所有欧美人士受益匪浅。所以,我加上了一篇关于中国学的文章,主要内容就是讲如何学习汉语。其中的程序纲要还是三十年前我刚从欧洲回国后下决心研究祖国文化时,为自己制定的。希望我这个概述能对那些想要学习汉语和中国文明的人有所帮助。

辜鸿铭

1915年4月20日于北京





# 中国人的精神

孔子说：  
「践其位，行其礼，奏其乐，敬其所尊，爱其所亲，事死如事生，事亡如事存，孝之至也。」





# 中国人的精神

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## 目录

Introduction

1

导论：良民宗教

The Spirit of the Chinese People

14

中国人的精神

The Chinese Woman

100

中国妇女

The Chinese Language

134

中国语言

John Smith in China

149

约翰·史密斯在中国

A Great Sinologue

160

一个大汉学家

Chinese Scholarship

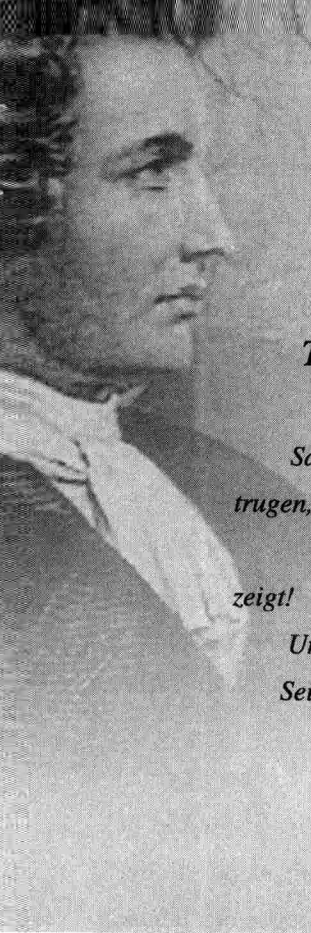
172

中国学(一)

Chinese Scholarship

185

中国学(二)



## Introduction

### *The Religion of Good-citizenship*

*Sage, thun wir nicht recht? Wir müssen den Pobel be-  
trugen,*

*Scih nur, wie ungeschickt, sich nur wie wild er sich  
zeigt!*

*Ungeschick und wild sind alle rohen Betrogenen;  
Seid nur redlich und führt ihn zum Menschlichen an.*

*Goethe*

## 导论

### 良民宗教

我们这样做不对吗？瞧那些流氓，我们必须愚弄他们；  
他们多么懒惰无能！多么野蛮！  
亚当的子民们，当你愚弄他们的时候，  
你是无能和野蛮的；  
只有真诚，才能使他们焕发人性。

——歌德





THE great war at the present moment is absorbing all the attention of the world exclusive of everything else. But then I think this war itself must make serious thinking people turn their attention to the great problem of civilisation. All civilisation begins by the conquest of Nature, i.e. by subduing and controlling the terrific physical forces in Nature so that they can do no harm to men. The modern civilisation of Europe today has succeeded in the conquest of Nature with a success, it must be admitted, hitherto not attained by any other civilisation. But there is in this world a force more terrible even than the terrific physical forces in Nature and that is the passions in the heart of man. The harm which the physical forces of Nature can do to mankind, is nothing compared with the harm which human passions can do. Until therefore this terrible force, —the human passions— is properly regulated and controlled, there can be, it is evident, not only no civilisation, but even no life possible for human beings.

In the first early and rude stage of society, mankind had to use physical force to subdue and subjugate human passions. Thus hordes of savages had to be subjugated by sheer physical force. But as civilisation advances, mankind discovers a force more potent and more effective for subduing and controlling human

眼前的这场大战受到全球的关注,人们无暇再去关心别的事情。然而,我却认为,战争本身就能引发思考,让人们关注文明的重大问题。一切文明都始于对大自然的征服,也就是说,通过征服并掌控可怕的自然力量,来使它们不对人类造成伤害。今天,现代欧洲文明已成功地征服了自然,我们必须承认的是,迄今为止,其他的所有文明都未取得这样的成功。但是,在这个世界上,有一种蕴藏在人心的力量要比自然物力更为可怕,那就是存在于人们心中的热情。相比较而言,自然物力对人类的危害要比热情造成的危害小得多。因此,在人类的热情被很好地调节和控制之前,显然,世界上不仅没有文明,甚至连人类生命存在的可能也没有。

在人类社会开始的原始阶段,人类被迫选择用物质力量来控制人们的热情。因此,原始的游牧部落不得不要受到严峻的物质力量的掌控。但是,在文明发展进步的过程中,人们发现了一种比物质力量更有力、更有效的力量,可以用来



passions than physical force and this force is called *moral force*. The moral force which in the past has been effective in subduing and controlling the human passions in the population of Europe, is Christianity. But now this war with the armament preceding it, seems to show that Christianity has become ineffective as a moral force. Without an effective moral force to control and restrain human passions, the people of Europe have had again to employ physical force to keep civil order. As Carlyle truly says, "Europe is Anarchy plus a constable." The use of physical force to maintain civil order leads to militarism. In fact militarism is necessary in Europe today because of the want of an effective moral force. But militarism leads to war and war means destruction and waste. Thus the people of Europe are on the horns of a dilemma. If they do away with militarism, anarchy will destroy their civilisation, but if they keep up militarism, their civilisation will collapse through the waste and destruction of war. But Englishmen say that they are determined to put down Prussian militarism and Lord Kitchner believes that he will be able to stamp out Prussian militarism with three million drilled and armed Englishmen. But then it seems to me when Prussian militarism is thus stamped out, there will then arise another militarism, —the British militarism which again

征服和控制人类的热情。这种力量被称为道德的力量。在欧洲,这种能够有效控制和征服人类热情的道德力量是基督教。但是,上面提到的这场战争,似乎已表明,基督教作为一种道德力量已不能再起到什么作用。因为没有一种有效的道德力量来控制约束人类热情,因此欧洲人不得不再一次采用物质力量来维持社会秩序。正如卡莱尔所言:“欧洲是无政府状态,外加一支来福枪。”而用武力维持社会秩序又最终导致了军国主义的产生。实际上,由于一种有效的道德力量的缺失,使军国主义在当今欧洲成为了必然。可是,军国主义导致了战争,而战争又意味着毁灭和废弃。就这样,欧洲人民陷入了进退两难的境地:废除军国主义,混乱就会摧毁他们的文明;坚持军国主义,他们的文明也必将在这场战争中被耗尽和破坏。不过,英国人说,他们要坚决打倒普鲁士的军国主义;基齐勒勋爵相信,他可以动用三千名精良的英国士兵,将普鲁士的军国主义摧毁。不过在我看来,即使普鲁士军国主义真的被捣毁,另一个军国主义——英国军国主义



will have to be stamped out. Thus there seems to be no way of escape out of this vicious circle.

But is there really no way of escape? Yes, I believe there is. The American Emerson long ago said, "I can easily see the bankruptcy of the vulgar musket worship, —though great men be musket worshippers; and 'tis certain, as God liveth, the gun that does need another gun, the law of love and justice alone can effect a clean revolution." Now if the people of Europe really want to put down militarism, there is only one way of doing it and that is, to use what Emerson calls the gun that does not need another gun, the law of love and justice, —in fact, moral force. With an effective moral force, militarism will become unnece-



爱默生

sary and disappear of itself. But now, that Christianity has become ineffective as a moral force the problem is where are the people of Europe to find this new effective moral force which will make militarism unnecessary?

I believe the people of Europe will find this new moral force in China, —in the Chinese

又会崛起,并且英国的军国主义也将随之被摧毁。这样,社会似乎进入了一个永无止境的恶性循环。

但是,真的就没有出路吗?有,我相信一定有。美国人爱默生曾说过:“我能轻易看到步枪崇拜的破灭,尽管那些大人物都是步枪崇拜者;这正如上帝的存在一样,不能以枪易枪。而只有正义和礼法,才能创造一片新天地。”现在,如果欧洲人真的想铲除军国主义,那么只有一种方法,那就是做到爱默生所说的——不以枪易枪,要以爱与正义法则为纲,也就是,用道德力量。有了一种有效的道德力量,军国主义就会变得不必要了,也就会自行消失。但是,现在,基督教作为一种道德力量已经不再有效,那么,欧洲人又将到何处去寻找这种能使军国主义不必要的道德力量呢?

我坚信,欧洲人民会在中国,在中国的文明里找到这种新的道德力量。中国





civilisation. The moral force in the Chinese civilisation which can make militarism unnecessary is the Religion of good citizenship. But people will say to me, "There have also been wars in China." It is true there have been wars in China; but, since the time of Confucius 2,500 years ago, we Chinese have had no militarism such as that we see in Europe today. In China war is an accident, whereas in Europe war has become a necessity. We Chinese are liable to have wars, but we do not live in constant expectation of war. In fact the one thing intolerable in the state of Europe, it seems to me, is not so much war as the fact that everybody is constantly afraid that his neighbour as soon as he gets strong enough to be able to do it, will come to rob and murder him and he has therefore to arm himself or pay for an armed policeman to protect him. Thus what weighs upon the people of Europe is not so much the accident of War, but the constant necessity to arm themselves, the absolute necessity to use physical force to protect themselves.

Now in China because we Chinese have the Religion of good citizenship a man does not feel the need of using physical force to protect him-



德国军国主义的推行者

法尔肯海恩

文明中这种道德力量就是良民宗教,它能使军国主义变得没有必要。但是人们会问我:“中国不也有战争吗?”的确,中国有战争。但是,自孔子以后,中国就没有出现过我们现在在欧洲看到的军国主义。在中国,战争只是偶然,而在欧洲却是必然。中国有发生战争的可能,却不会使人们在连

连战事中生存。在我看来,欧洲最不能让人忍受的,不是连连的战事,而是他们每个人都害怕他的邻居一旦变得强大,会跑过来掠夺或谋害他们。于是,他们就动用武装或者雇用持枪警察来保证安全。因此,欧洲人民负担的不是众多的战争,而是必须对自己进行的不断武装,和用物质力量来保护自身的绝对需要。

在中国,我们有自己的良民宗教,所以,我们不需要利用物质力量来保护自己,甚至也不需要警察或政府用物质力量来保护自己。在中国,一个人是受到他



self; he has seldom the need even to call in and use the physical force of the policeman, of the State to protect him. A man in China is protected by the sense of justice of his neighbour; he is protected by the readiness of his fellow men to obey the sense of moral obligation. In fact, a man in China does not feel the need of using physical force to protect himself because he is sure that right and justice is recognised by every body as a force higher than physical force and moral obligation is recognised by every body as something which must be obeyed. Now if you can get all mankind to agree to recognise right and justice, as a force higher than physical force, and moral obligation as something which must be obeyed, then the use of physical force will become unnecessary; then there will be no militarism in the world. But of course there will be in every country a few people, criminals, and in the world, a few savages who will not or are not able to recognise right and justice as a force higher than physical force and moral obligation as something which must be obeyed. Thus against criminals and savages a certain amount of physical or police force and militarism will always be necessary in every country and in the world.

But people will say to me how are you to make mankind recognise right and

的邻居的正义感的保护的，受朋友们自觉地服从道德责任感的保护的。实际上，中国人之所以感觉不需要物质力量来保护自己，是因为他确信人们公认为公正与正义作为一种力量，是高于物质力量的；道德责任是人们必须要遵守的东西。如果能使所有人意识到公正和正义是一种比物质力量更高的一种力量，而且是必须遵守的，这样，运用物质力量来维持社会秩序就变得没有必要了，世界上也就没有军国主义了。只是，每个国家总有一些犯罪分子，世上也总有少数暴徒，不会，也不能意识到公正和正义力量高于物质力量，道德力量是必须要遵守的力量。因此，世界上的每一个国家，为了镇压犯罪，有一定数量的物质力量和警力是十分必要的。

然而，人们又会问我，怎样使人们意识到公正和正义的力量高于物质力量呢？我的回答是，你首先要做的是让人们相信公正和正义的功效，相信公正和正义是一种力量；事实上是使他们相信仁慈的力量。但是，问题是如何做到这一点



justice as a force higher than physical force. I answer the first thing you will have to do is to convince mankind of the efficacy of right and justice, convince them that right and justice is a power; in fact, convince them of the *power of goodness*. But then again how are you to do this? Well, —in order to do this, the Religion of good citizenship in China teaches every child as soon as he is able to understand the meaning of words, that *the Nature of man is good*.

Now the fundamental unsoundness of the civilisation of Europe today, it seems to me, lies in its wrong conception of human nature; its conception that human nature is evil and because of this wrong conception, the whole structure of society in Europe has always rested upon force. The two things which the people of Europe have depended upon to maintain civil order are Religion and Law. In other words, the population of Europe have been kept in order by the fear of God and the fear of the Law. Fear implies the use of force. Therefore in order to keep up the fear of God, the people of Europe had at first to maintain a large number of expensive idle persons called *priests*. That, to speak of nothing else, meant so much expense, that it at last became an unbearable burden upon the people. In fact in the thirty years war of the Reformation, the people of Europe tried to get

呢？在中国，为了做到这一点，良民宗教会在每个孩子子刚识字的时候就教导他们：“人之初，性本善。”

我认为，今日欧洲文明的基本谬论就在于对人性的错误认识，他们认为人性本恶。正是由于这种错误观点，整个欧洲社会体系都建立在了武力的基础之上。欧洲国家的人借以维持社会的只有两样东西：宗教和法律。换句话说，欧洲人遵守社会秩序，是出于对宗教和法律的敬畏，而敬畏又暗示着武力。因此，为了保持对上帝的敬畏，欧洲人不得不首先花费巨资来供养那些游手好闲的家伙——牧师。别的先

不说，单是如此巨大的开销，就会成为欧洲人们不堪忍受的负担。实际上，在三十年的宗教战争中，欧洲人民就想过要挣脱牧师的束缚。在摆脱牧师之后，欧洲



当时在中国极具影响力的天主教传教士——英国马礼逊

