

中国的文艺复兴

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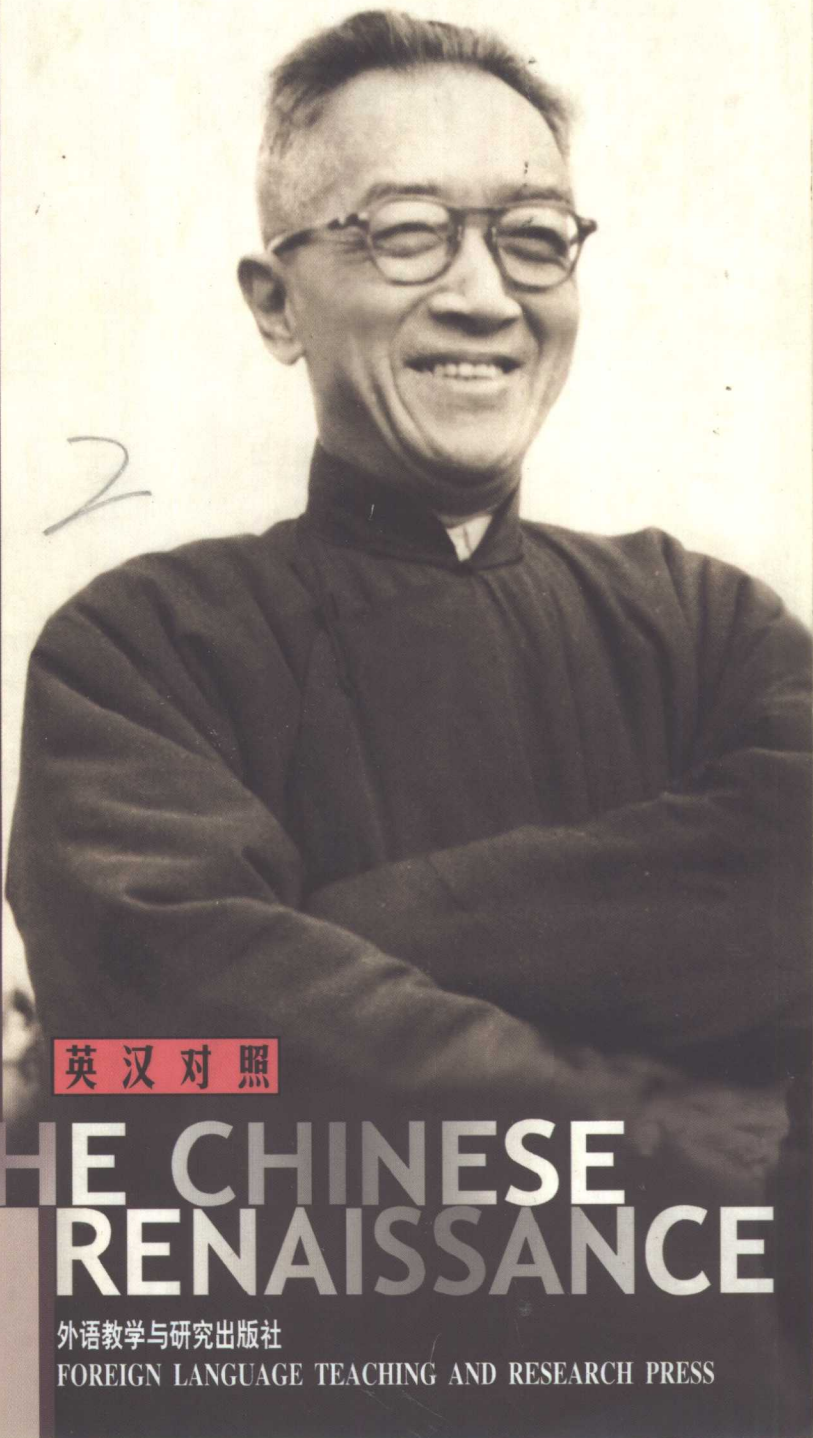
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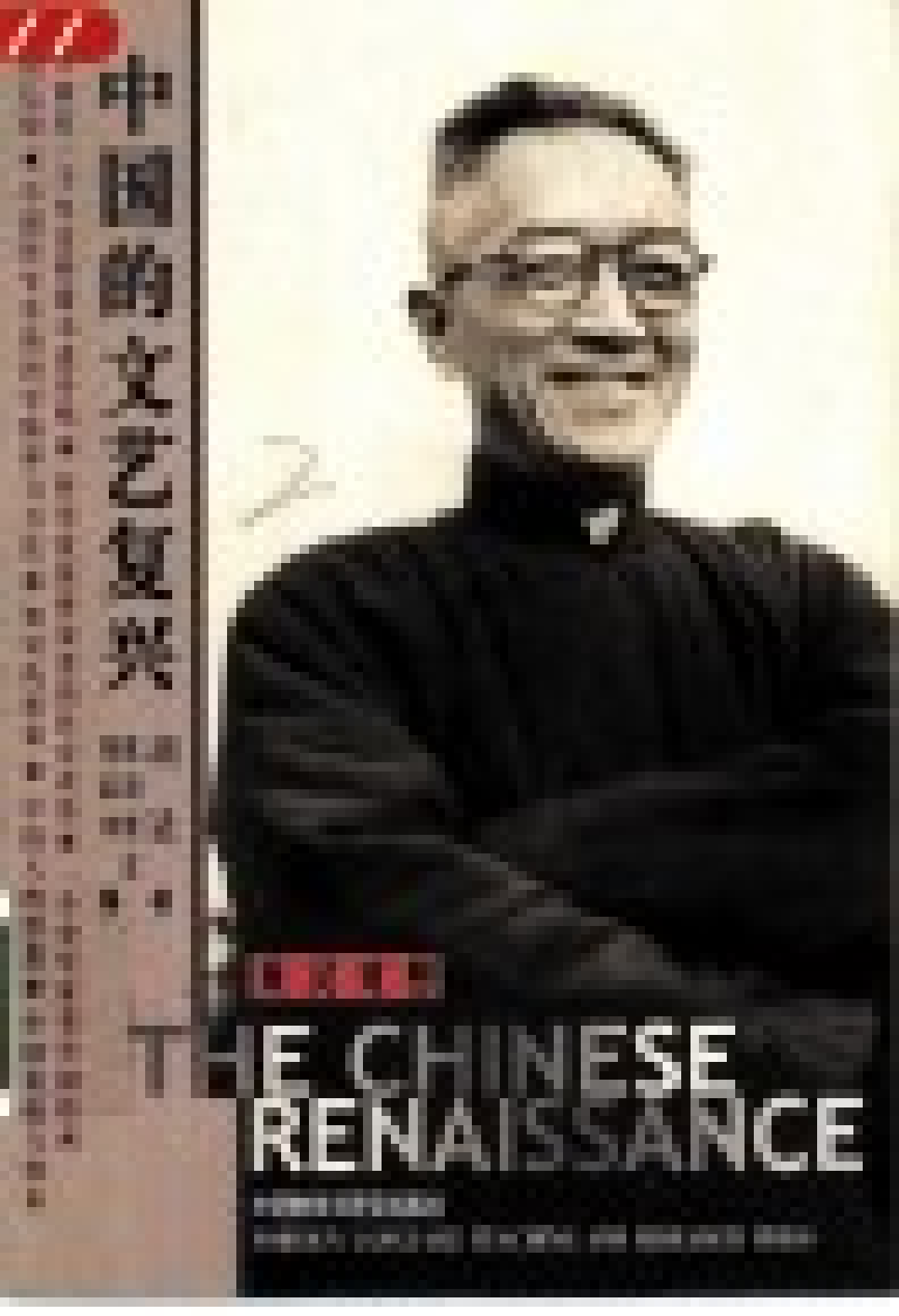
THE CHINESE RENAISSANCE

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FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

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的信心 ● 中国哲学里的科学精神与方法 ● 知识的准备 ● 中国人的思想 ● 中国传统与将来





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EDITED BY [Name] AND [Name]

中国的文艺复兴

胡适著 欧阳哲生 刘红中编

[英汉对照]

T H E C H I N E S E
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编者前言

在近代中国的文化人物中，能够运用外语写作或演说的学者为数不少，但运用外语写作或演说产生一定国际影响的，却极为罕见。在这罕见者的名单中，大概除了辜鸿铭、林语堂、蒋廷黻等人外，胡适便是其中的一位。

胡适 1891 年 12 月 17 日出生于上海大东门，早年在家乡安徽绩溪接受了九年传统教育，“学得了读书写字两件事”。1904 年春来到上海，先后在新式学堂梅溪、澄衷、中国公学等处学习，深受梁启超、严复的思想影响，学习西方自然科学和人文社会科学知识，在编撰《竞业旬报》时，开始尝试翻译西方的文学作品。1910 年他考取第二批清华庚款留美学生，赴美国康乃尔大学学习农科，1912 年初转入该校文学院，1915 年秋进入哥伦比亚大学研究院，师从杜威，服膺其实验主义哲学。1917 年 9 月被北京大学聘任为文科教授，在哲学门、英文学门授课，并任英文教授会主任、英语系主任。五四时期，胡适领导时代新潮流，是新文化运动的主要代表，他的翻译作品《短篇小说》由上海亚东图书馆出版，这是我国最早用白话文翻译外国小说的结集作品，它的出版为新文学的创作提供了有益的借鉴和榜样。30 年代，胡适担任北京大学文学院院长，成为北大中兴期的主将。抗战时期，胡适应国民政府所请，出使欧美做外交工作，一度任驻美大使，其职责是争取美国支持中国抗战。战后，国民政府任命胡适为北京大学校长，在战火纷飞的内战中，他处在这一敏感岗位除了应付时局以外，可以说是无所作为。1949 年他离开大陆去美国，在美国作寓公，这是他一生比较暗淡的日子。1958 年回到台北，任台湾中央研究院院长，与蒋介石同床异梦，在政治、文化理念上两者常生齟齬甚至冲突，1962 年 2 月 24 日在台北抑郁而去。

胡适一生曾先后七次赴美，他在美国学习、工作、生活约二十

五年,除中文外,英语就是他写作或演讲使用最多的语言了。胡适从1912年开始正式发表英文作品,1914年因发表英文作品《捍卫勃朗宁的乐观主义》(In defense of Browning's optimism)而获得当地的勃朗宁文学奖,1917年完成他的博士论文《先秦名学史》(The Development of the Logical Method in Ancient China)。回到国内以后,胡适仍经常在美国发表英文学术论文或一般性的文化评论,或英文演讲。1933年7月他应邀在美国芝加哥大学比较宗教学系“哈斯克讲座”作题为“中国文化的趋向”的系列演讲,随后芝加哥大学将胡适的演讲结集为《中国的文艺复兴》一书出版。该书内容诚如胡适在前言所说:它“首先是要描述中国文化的某些方面是如何发生变革的;其次,是要解释这些变革怎样采取其特殊的途径与方式。”这本书的出版引起了美国读者的极大兴趣。Betty Drury在一篇书评中如是评价道:“他的新书在简短的篇幅中蕴含了广博的内容。他以110页的篇幅提纲挈领地展示了整个中国历史。事实上,它是有关现代中国文化走向的有价值的研究,对国际上了解这一问题将极有助。”1963年纽约Paragon重印该书时,Brooklyn学院的历史学教授Hyman Kublin回忆起初读此书时的情形:“25年前,那时我是波士顿大学的一名学生,我第一次读到胡适博士的《中国的文艺复兴》,我至今仍生动的记忆起被这本书唤起的知识的激情,这本只有一百多页的小册子所给予我有关正在中国发生的划时代的变化的丰富知识远远超过了从一打书和数百篇期刊论文中所学到的东西。”

抗日战争期间,胡适因工作的关系,经常巡回美国各地发表演讲,向美国公众宣传中国抗战形势,介绍中国文化,成为一位身负抗战与文化交流双重担子的特殊大使,深受美国人民的欢迎。

胡适英文作品按照体裁大致可分为:专著、论文、演讲、书评序跋和被译为英文的作品。从现今收集到的胡适英文作品内容来看,它主要侧重于介绍中国文化历史。我曾说过,胡适在中西文化交流史上扮演的是双重角色:向中国人宣讲、介绍西方文化,向西

方人讲中国文化。过去人们所熟知的是胡适向中国人讲西方文化这一面，这主要是得自于我们接触他的中文作品所获得的印象。如果我们直接阅读胡适的英文作品，我们还可以发现他的另一面，即他向西方人讲中国文化。胡适一方面为了帮助外国人正确地理解中国传统文化和数千年的历史，曾花了不少笔墨和精力，阐述中国的古典文化。这一类的作品如 *The Development of the Logical Method in Ancient China* (《先秦名学史》)、*Has China Remained Stationary During the Last Thousand Years?* (《中国近一千年是停滞不进步吗?》)、*Historical Foundations for a Democratic China* (《民主在中国的历史基础》)、*Chinese Thought* (《中国思想》)、*The Scientific Spirit and Method in Chinese Philosophy* (《中国哲学的科学精神与方法》)、*The Chinese Tradition and the Future* (《中国传统与将来》)等。同时，他还极力向他们介绍中国的新文化，这一方面他的代表作有 *The Chinese Renaissance* (《中国的文艺复兴》)、*The Modernization of China and Japan* (《中国和日本的现代化》)、*China Too is Fighting to Defend a Way of Life* (《中国抗战也是要保卫一种生活方式》)。他之所以这样做，不仅是出于一种爱国热情，一种对中国人文传统的自信；而且是为了帮助西方人正确了解中国文化，纠正他们的一些偏见。特别是在抗日战争时期，他介绍中国的文化历史，更是为了配合祖国的抗战，争取欧美政府和人民对中国抗战的同情和支持。所以，在胡适参与国内的中西文化论争的文字中，我们看到的是一个带有浓厚西化色彩的胡适，是一个尖锐批评中国文化惰性的胡适；而在胡适发表的英文作品中，我们看到的又是他的中国情怀，一个为中国辩护的胡适。这样一种矛盾性集于一个文化巨人身上，是一种多么有趣而又值得人们嚼味的文化现象！

搜集胡适英文作品并非一件易事，它经历了一个长期过程。早在1963，Eugene L. Delafield和袁同礼先生将所收胡适西文作品，辑成一份《胡适西文著作目录》，刊于中研院史语所集刊第34

本《故院长胡适先生纪念论文集》，以为对胡适逝世周年的一个纪念。1984年台北联经出版公司出版胡颂平先生撰写的《胡适之先生年谱长编初稿》，书后的附录《适之先生著作目录》西文部分收有胡适各类英文作品目录（包括被翻译成英文的作品）。1992年美国普林斯顿大学东亚系周质平教授在其《胡适论丛》一书后也收有他整理的一份《胡适英文著作编年及分类目录》。1995年台北远流出版公司出版了周质平先生主编的《胡适英文文存》（三册），内收胡适英文作品147篇，是目前我们能见到的系统整理胡适英文作品的唯一一部文集，不过，胡适的两部单独印行的英文著作，即 *The Development of the Logical Method in Ancient China*（《先秦名学史》）和 *The Chinese Renaissance*（《中国的文艺复兴》），编者限于篇幅未收。最近，周先生又将胡适给他的美国女友韦莲司的英文信译成中文，在台北联经出版公司出版。另外，据说在台北中研院胡适纪念馆还保留一批胡适的英文演讲底稿，尚待整理；中国社科院近代史研究所和北京大学的图书馆也保存了一些胡适与一些国外友人和重要人物的英文来往书信没有公布。这些情况说明，胡适不仅是一位勤于英文写作的学者，而且利用这一语言进行了比较广泛的交流活动。从这个意义上说，胡适的英文作品值得我们重视，它不仅是研究胡适本人所必需的资料，有助于我们了解胡适在中外文化交流背景下鲜为人知的一面，而且是研究近现代中外文化交流史的重要史料。

为了帮助国内的读者了解胡适的英文作品，我们编选了这本胡适的英文作品选集，选文主要侧重在胡适向西方公众宣传、介绍、阐释中国文化这方面的作品。考虑到读者阅读理解的方便，我们收录了英文作品的中文译文，这些译文系从海内外相关资料中辑选而出，由于译文的时间、作者不一，风格不尽一致，有些译文，甚至有紧缩原文的现象，故所收译文只是供读者阅读参考使用。

作为一个历史人物，胡适的某些观点我们今天未必苟同，望读者阅读时本着历史的精神加以明辨。



大胆的假设

小心的求证

通





山風吹亂了卷紙上的松痕
吹不散我心頭的人影

三十多年前的詩句

道一

元光六月



為者常成

行者常至

晏子春秋語

胡適



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Logic and Philosophy^①

That philosophy is conditioned by its method, and that the development of philosophy is dependent upon the development of the logical method, are facts which find abundant illustrations in the history of philosophy both of the West and of the East. Modern philosophy in Continental Europe and in England began with a *Discourse on Method* and a *Novum Organum*. But the history of modern philosophy in China furnishes a still more instructive illustration. When the philosophers of the Sung dynasty (960 ~ 1277 A. D.), especially Cheng Hao (1032 ~ 1085) and his brother Cheng Yi (1033 ~ 1108), sought to revive the Confucian philosophy, they discovered a little book entitled *Ta Hsuok* ("The Great Learning") which had for over a thousand years remained one of the forty odd books in the collection known as the *Li Ki*. This little book of about 1,750 words of unknown authorship, was then singled out from the *Li Ki* and later exalted to the enviable position of one of the "Four Books" of Confucianism. The reason for this interesting incident lies in the fact that these philosophers were looking for a *Discourse on Method*, and found in this little book the only work of the Confucian school which furnished what they considered a workable logical method. The main thesis in this book is summed up in the following passage:

① 本文为胡适 1917 年完成的博士论文《先秦名学史》(*The Development of the Logical Method in Ancient China*)一书的导论,该书的英文版 1922 年由上海亚东图书馆出版。

“When things are thoroughly investigated, knowledge will be extended to the utmost. When knowledge is extended to the utmost, our ideas will be made true. When our ideas are made true, our minds will be rectified. When our minds are rectified, our individual character will be improved. When our individual character is improved, our family will be well ordered. When the families are well ordered, the state will be well governed. When the states are well governed, the whole world will be in peace.”

The most important part of this statement consists of the three opening sentences. The school of Sung, represented chiefly by the Cheng brothers and Chu Hsi (1129~1200), maintained that everything has a reason (理) and that “to investigate into things” means to find out the reason in the particular things. “The saying (in the *Ta Hsueh*) that the extension of knowledge depends on the investigation of things, means that in order to extend our knowledge we must study everything and find out exhaustively its reason. For in every human soul there is knowledge, and in everything there is a reason. It is only because we have not sufficiently investigated into the reason of things that our knowledge is so incomplete. Therefore, in the scheme of ‘The Great Learning’ (which was taken by the Sung philosophers to mean ‘learning for adults’) the student is asked first to study all the things under heaven beginning with the known principles (reason) and seeking to reach the utmost. After sufficient labor has been devoted to it, the day will come when all things will suddenly become clear and intelligible. When that time has arrived, then we shall have penetrated into the interior and the exterior, the apparent and the hidden, principles of all things, and understood the

whole nature and function of our minds.”^①

This method of beginning with accumulative learning and leading to the final stage of sudden enlightenment, continued to be the logical method of Neo-Confucianism until the Ming dynasty (1368~1644) when Wang Yang-ming (1472~1529) revolted against it. Said Wang Yang-ming: “In former years, I said to my friend Chien: ‘If to be a sage or a virtuous man one must investigate everything under heaven, how can at present any man possess such tremendous power?’ Pointing to the bamboos in front of the pavilion, I asked him to investigate them. Day and night, Chien entered into an investigation of the reasons in the bamboo. Having exhausted his mind and thought on it, he fell sick at the end of three days. At that time I thought it was because his energy and strength were not equal to the task. So I myself undertook to carry on the investigation. Day and night I failed to understand the reason in the bamboo. I was so tired that I fell sick after seven days. In consequence we both confessed with a sign that, without the great power and ability required to carry on the investigation of things, we were disqualified to become sages or virtuous men.”^②

Accordingly, Wang Yang-ming rejected the method of the Sung school and founded a new school on what he considered as the original text of the *Ta Hsueh*. The new school holds that “the objects under

① Chu Hsi’s commentary on the fifth section of the *Ta Hsueh*. Cf. Sun Chi Fung’s *History of Rational Philosophy* (1667), vol. 2, P. 10 of the 1879 edition.

② Wang Yang-ming, *Records of Discourse*, translated by F.G. Henke in *The Philosophy of Wang Yang-ming*, pp. 177~178, which is a translation of the first volume of his selected works, first published by Sze Pong-yao in 1636 and republished by Fang Hsueh-fu in 1906. I have here and in the following quotations revised Henke’s translations.

heaven need not be investigated and the task of ‘investigating things’ can only be carried out in and with reference to the individual’s character and mind.”^① Apart from the mind, there is neither reason nor thing. “The ruler of the body is the mind. That which proceeds from the mind is the idea. The nature (本体) of the idea is knowledge. That on which the idea rests is the thing. For instance, when the idea rests on serving one’s parents, then serving one’s parents is the thing.”^② Therefore, Wang Yang-ming holds that the word *kuch* (格) in the phrase *kuch wuh* (格物) does not mean “to investigate into” as the Sung philosophers had maintained. It means “to rectify” as in Mencius’ saying, “The great man rectifies (格) the mind of his prince.” The doctrine of *kuch wuh*, therefore, does not mean “to investigate into things”, but “to remove from the mind that which is not right and to restore its original nature of rightness.”^③ It is, in short, to bring forth the “intuitive knowledge” (良知) of the mind. “Knowledge is the nature of the mind. The mind is naturally capable of knowing. . . Conquer the selfish passions and reinstate reason, and the intuitive knowledge of the mind will be freed from its impediments and will function to its full capacity. That is what is meant by ‘the extension of knowledge to the utmost’. When knowledge is extended to the utmost, the ideas will be rectified.”^④

To sum up, the whole history of modern Chinese philosophy from the eleventh century to the present day has centered on the interpretation of a little book of 1,750 words of unknown authorship. Indeed the whole controversy between the Sung school and the Ming

① *Loc. cit.* translated Henke, p. 178.

② *Recorded Instructions for Practice*, p. 9. In Henke, p. 59.

③ *Loc. cit.*

④ *Recorded Instructions for Practice*, p. 9. In Henke, p. 59.

school of Neo-Confucianism may be said to be a controversy over the question whether the two words *kuch wuh* should be interpreted as “to investigate into things” or as “to rectify the mind in order to have intuitive knowledge.”

As I now look back on the history of Chinese philosophy of the last 900 years, I cannot but feel profoundly impressed by the conditioning influence of the logical method on the development of philosophy. The most important fact in this long period of controversy is that the philosophers in their search for a method have found a little treatise which gives an outline of a method, or what appears to be a method, without a concrete statement of its detailed operations. This enables the philosophers to read into it whatever procedure they were able to conceive of. It is clear that the interpretation which the Cheng brothers and Chu Hsi gave to the phrase *kuch wuh* comes very near to the inductive method: It begins with seeking the reason in things and aims at the final enlightenment through synthesis. But it is an inductive method without the requisite details of procedure. The story told above of Wang Yang-ming's attempt to investigate the principles of the bamboo, is an excellent instance of the barrenness of an inductive method without the necessary inductive procedure. This barrenness and futility have forced Wang Yang-ming to resort to the theory of intuitive knowledge which exalts the mind as co-extensive with cosmic reason, thus avoiding the futile efforts to seek the reason in all things under heaven.

But both the Sung and the Ming philosophers agreed on one point. Both Chu Hsi and Wang Yang-ming agreed that the word