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*Zian Zhongshu's English Essays*



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1934年摄于上海

钱锺书，字默存（1910–1998），江苏无锡人，国学大师钱基博之子。1933年毕业于清华大学外文系，1935年留学英国牛津大学Exeter学院，1937年获得B.Litt.学位，论文题为*China in the English Literature of the Seventeenth and Eighteenth Centuries*。随后赴法国巴黎大学研究。1938年9月回国，先后任西南联大、震旦女子文理学院、暨南大学外文系教授，中央图书馆英文总纂，主编《书林季刊》。1949年后，任清华大学外文系教授，1953年任中国社会科学院文学研究所外文组研究员，但多年被借调外单位，未得在外文组研究。1982年任中国社会科学院副院长，1993年改任顾问。



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1 钱锺书夫妇摄于牛津大学公园Rainbow Bridge

2 牛津大学公园Rainbow Bridge为钱锺书夫妇常走过的桥



3



4

3 钱锺书夫妇常去阅读的牛津大学Bodleian Library

4 钱锺书在牛津所就读的Exeter College



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5 16, Norham Gardens, Oxford (钱锺书、杨绛留学英国牛津大学时曾住于此宅)

6 这是牛津Parks Road的Norham Gardens, 钱锺书曾赁寓这条路的110号, 上课或上大学图书馆, 总是从这条街走出来, 拐入Broad Street。



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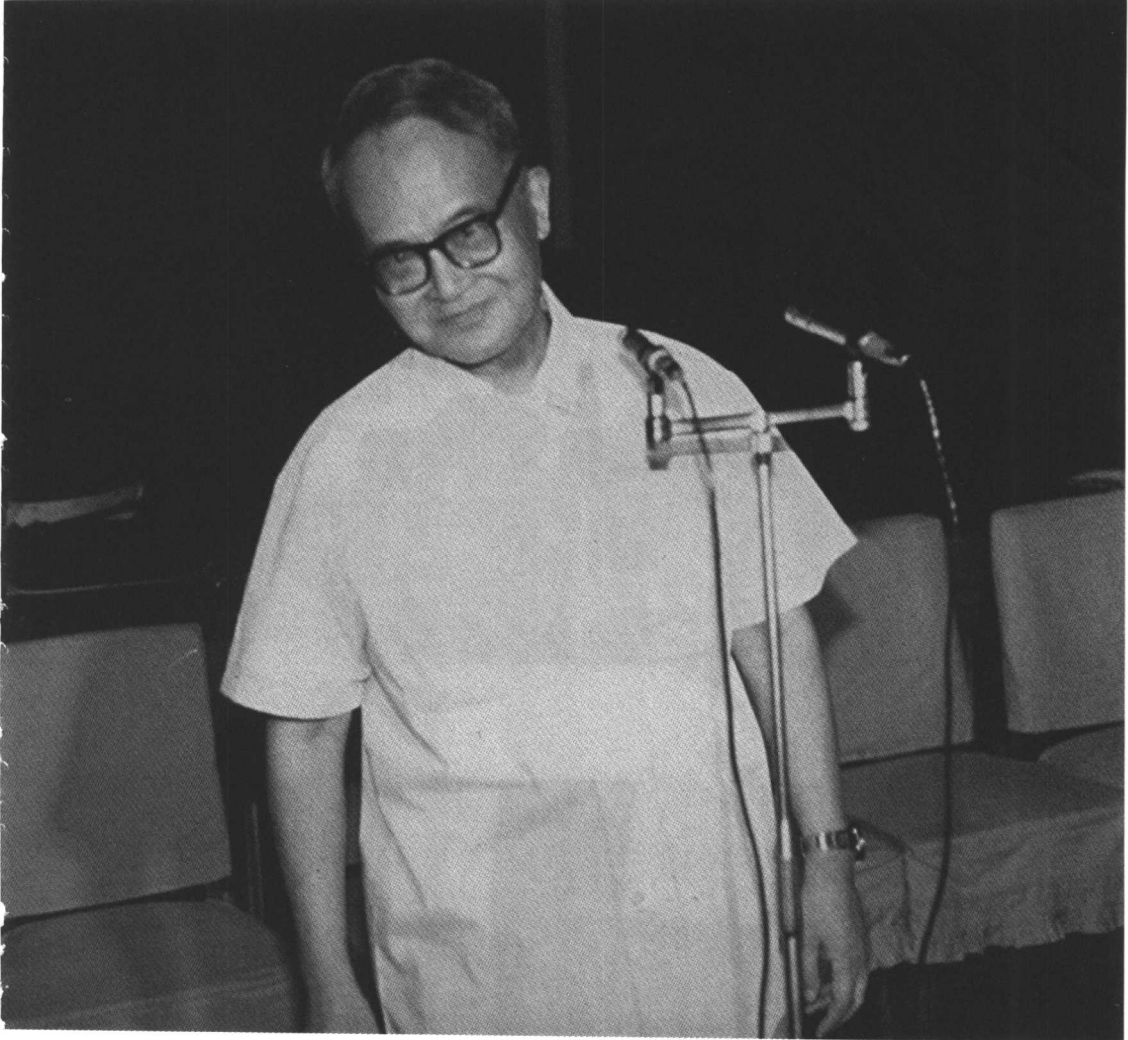


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7 大学公园内景

8 钱锺书1979年4月访美时摄于纽约





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9 | 1980年8月底，钱锺书作为一次学术会议的主席，正在做报告。





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10 1980年11月10日，钱锺书在日本京都大学人文科学研究所与日本学者座谈，黑板上的“明吴歌”，为其所书。

11 钱锺书于1983年8月在北京举行的中美比较文学会议上发言

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出版者

## Preface

By Yang Jiang

Qian Zhongshu \* had fondly wished to write in English a book on European literature, because he was equally adept at writing in English or in Chinese through early training, and foreign literature was his proper field of study. He was a student of foreign languages and literature at the National University of Tsing-hua, and later, at the University of Oxford, where he got the degree of B. Litt. (Oxon). He held professorships in various Chinese universities lecturing on foreign literature and was concurrently the editor-in-chief of *Philobiblon*, a literary quarterly in English. After 1952, he was a senior fellow in the Chinese Academy of Social Sciences, working in the group for the research of foreign literature. But he was temporarily transferred to another post for about ten years. After his return to the Academy, he was again “temporarily”

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\* Qian Zhongshu used the Wade-Giles romanization for Chinese Characters in their translation when these essays were first published. According to this romanization scheme, Qian Zhongshu is spelled Ch'ien Chungshu in this collection.

transferred to another group for the research of Classical Literature. In fact, he was transferred without any hope to return. What he intended to achieve was never accomplished, or rather was forever obstructed from achieving. Alas, the vanity of human wishes!

Nevertheless, he left behind some miscellaneous articles written in English, now compiled in this Collection, for the sheer purpose of preserving some specimens of Qian's writings in English so that readers may have a taste of his unique flavour straight from his own pen.

Chronologically arranged, the essays in this anthology are mostly culled from various journals in the collection of the National Library (formerly Beijing Library). Several other pieces have found their way here from Qian's unpublished papers. Future discoveries, should there be any, and after proper authentication, will be incorporated into the Collection.

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## Pragmatism and Potterism

Pragmatism has met with much hostile criticism. James himself has replied to some of the critics like Russell, Pratt and Bradley in "The Meaning of Truth". The rest like Taylor, Lovejoy, Gardiner, Bakewell, Creighton, Hibben, Parodi, Salter, Carus, Laland, Mentre, McTaggart, G. E. Moore, Schintz, etc., he does not "pretend to consider." Since not only James, but almost all Pragmatists don't "pretend to consider" their critics, no doubt Pragmatism has profited little by criticism,<sup>1</sup> e. g., as late as 1929, Professor Dewey, the most profound and logical of Pragmatists, in his Gifford Lectures "The Quest for Certainty", still uses the word "practice" as ambiguously as of yore to denote at one time activity in general and at other times blind in contradistinction to intelligent action. The purpose of this paper, however, is not to pass any serious criticism upon Pragmatism, which indeed is superfluous, but to point out the resemblance which has struck upon me between this popular philosophy and a sort of mentality satirised in a popular novel.

As a philosophy, Pragmatism bears the stamp of American nationality throughout. It is a philosophy par excellence of capitalism and democracy, two formative agencies of modern age in

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From *Tsinghua Weekly* (《清华周刊》), XXXV(1931), pp. 93 - 99.



general and modern America in particular.<sup>2</sup> There is as much “egotism” in Pragmatism as Santayana finds in German philosophy. But the relation between this “American philosophy” and “American politics” is not my concern here. What is noteworthy is the Pragmatist’s emphasis on activity and utility. This is quite in the line of the Baconian tradition. Ever since Cowley, critics have regarded Bacon as the prophet of the coming of the modern age. But Bacon is no mere seer of “the promised Land”, nay, he discovers it. The problem of philosophy in the classical antiquity and the middle ages is whether man with his natural faculties can have a true (in the Non-pragmatic sense) knowledge of the reality (whatever it may mean). Any attempt on those old philosophers’ part to solve this problem is confronted with the same difficulties as the modern theory of correspondence. Thus Plato, with his NOUS to save knowledge from the Heraclitean flux, sees no way out as to the problem of error in “Thaetetus”. Then Bacon comes with his dictum “Scientia est potentia”. The old knot is not untied, but simply cut. Hereafter we need not ask whether our natural faculties can truly grasp the reality, but whether we can make use of such knowledge as acquired through our natural faculties, no matter it is true (in the Non-pragmatic sense) or not. Knowledge is instrumental, it is simply a means to an end. There is perhaps more insight in Macaulay’s estimate of Bacon than has been generally admitted. No doubt Professor Dewey would trace pragmatism to Bacon in “Reconstruction in philosophy” rather than to Protagoras. The ethics of such a philosophy is of course naturalistic. Since every idea is a means to an end, there can be no autonomy of values. Dr. G. E. Moore, in a fashion of giving a dog

bad name and then hanging him, has called this heteronomy a naturalistic fallacy in "Principia Ethica".<sup>3</sup>

Anxious to do justice to the "alogical"<sup>4</sup> element in consciousness, Pragmatists have a rooted antipathy towards logic; and by beautiful ironies of logic, they are often committed to self-contradiction. But then, what do Pragmatists care? They can "reform" logic to suit their book. James, Dr. Schiller tells us, "avowedly entertained too low an opinion of (intellectualist) logic<sup>5</sup> to trouble to correct it"<sup>6</sup>. It is therefore left to Professor Dewey and Dr. Schiller to carry out the "reformation". Of these two philosophers' works on logic, Dr. Schiller's "Formal Logic" seems to me the most convincing and amusing. In that book, he has tried to beat, so to speak, formal logic with its own staff, and to show that formal logic is, if a little play on words after Dr. Schiller's fashion be allowed, formally logical without being logically formal. Dr. Schiller tells us that he is showing up the Aristotelian logic, "the most profitable of Greek Speculations only next to Euclid". Curiously enough, those doctrines stated as Aristotelian and then furiously taken to task by Dr. Schiller can be found not in the Stagirite's "Organon", but in the works of Dr. Schiller's fellow countrymen who, like Dr. Schiller, are critics of Aristotle; e.g. Sir W. Hamilton's "Lectures". How far this confusion arises from Dr. Schiller's patriotic fallacy, I do not know. As we are not to "follow reason wherever it leads us", we are told to follow volition and interest wherever they lead us. Here the Pragmatist plays himself into his enemy's hands; for I think the will-to-believe theory does best to bring to light the latent ambiguity in the Pragmatist's use of the word "work". A belief is true because it