

# M O M E N T i n P e k i n g

林语堂·著

京 华 烟 云

外语教学与研究出版社

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首版封面



abruptly suggested that I should visit the ruins of  
the tomb of Empress Wu's father. He mentioned  
the extraordinary bronze horses at animals there,  
it was his discovery and on the place was some  
thick wiles outside the city, beyond the <sup>road</sup> leading to the  
~~the~~ temple it was probably unknown. Kang's  
enthusiasm was contagious, so we went off in a car  
the place northwest of Si-an area, a vast stretch  
of miles from ~~the~~ Kang's ~~the~~ past, a quarter  
from the Chen down, was asking the landscape  
in mounds, a hundred to two hundred feet high,  
completely abandoned and ignored by the local people  
and subject to the ravages of time - just a  
series of cold, loose hills, sometimes very steep  
together, presenting the appearance of a desert,  
silent and immense.

I still have no ~~clear~~ recollection of the exact  
route which took us to the tomb garden, but we  
must have been driving for two hours, when we  
arrived at the rectangular enclosure about  
200 by 100 yards, and saw the bronze animal  
figures, I was truly amazed. Empress Wu  
- for she was so famous, if she would be

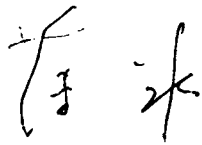
## 序 言

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林语堂先生是一位文学大家和幽默大师，同时又是一位洞悉生活真谛的性情中人。他精通中西方文化，希望不同的文化能够相互理解和补益。为此，他一生都在向西方社会介绍中华博大精深的文化。“两脚踏中西文化，一心评宇宙文章；挚爱故国不泥古，乐享生活不流俗”可谓是林语堂先生一生为人治学的真实写照。

《京华烟云》是林语堂先生最负盛名的，也是他自己感到自豪的一部巨著，曾在维也纳第40次国际笔会上被推选为诺贝尔文学奖的候选作品。全书结构宏伟，线索交错，涉及人物多达八九十人，被誉为现代版的《红楼梦》。小说通过描述北平姚、曾、牛三大家族的兴衰浮沉，展现了从庚子年间义和团运动到“七七事变”我国社会的变迁和我国人民保卫祖国同仇敌忾的英勇斗争。书中涉及不少真人真事，再现了当时的社会生活，堪称是中国现代社会的一幅全景图。林语堂先生写作此书的目的是为了向不了解中国而鄙视中国的外国人展示真正的中国社会和文化，因此字里行间都渗透着他对本土文化的钟情以及对祖国深深的热爱。

《京华烟云》是我爱看的一本书。我认为对于当代人来说，此书是值得一读的。



2003年5月20日

# 前言

## Foreword

One morning in 1905, or the 31th year of the Reign of Emperor Guangxu of Qing Dynasty, two brothers set out by boat from their hometown Boa-ah, a mountain hamlet in Fujian Province on the southern coast of China, for the port city of Xiamen, some sixty miles away. The boys were full of excitement and chatter, especially the younger one. Yutang was ten years old, and today, he was taking leave of his hometown and going with his brother to study in Xiamen. They were sons of Pastor Lin Zhicheng, who was born in the poor village of Wulisha. Pastor Lin was sending his sons to free missionary schools in Xiamen.

1905年，也就是清光绪卅一年的一天早晨，兄弟二人乘小船从故乡前往约摸60英里之外的港口城市厦门。他们的故乡是一个名叫坂仔<sup>①</sup>的山村，位于中国南部海滨的福建省。兄弟两个兴奋不已、有说有笑，小的一个更是兴高采烈。这一天，时年10岁的林语堂和哥哥一起离开故乡到厦门去求学。他们的父亲林至诚牧师出生在贫穷的五里沙村<sup>②</sup>，目下正送自己的两个孩子前往厦门的免费教会学校就读。

The Pastor was not a follower of convention, so the boys did not wear queues. Yutang was a little guy, deeply tanned, with a prominent forehead, a pair of sparkling eyes, and a narrow chin. Six miles later, when the skiff came to Xiaoxi, the boys changed to a five-sail junk, and sailed toward Zhangzhou on West River. There were paddy fields and farmhouses on either side of the river, and tall mountains stood behind them, clad in grey-purplish hues. Yutang thought it inexpressibly beautiful. After a day's journey, the junk tied up against the bank under some bamboo trees. Yutang was told to lie down, cover himself with a blanket and go to sleep.

① 在福建省漳州市平和县坂仔乡。

② 五里沙村在漳州市罗城区天宝镇，林语堂的父亲林至诚出生于此，婚后才迁居到坂仔村。



林牧师是个不随俗的人，他的孩子因此没有留辫子<sup>①</sup>。林语堂身材矮小，肤色黧黑，前额突出，双眼炯炯有神，还有一个尖尖的下巴。小船行出六英里之后到了斜溪<sup>②</sup>，兄弟二人在这里换乘五篷船沿西溪驶往漳州。两岸都是稻田和农舍，远处是高耸的群山，笼罩着灰紫色的烟岚。在林语堂的心目中，这一切美得无法言喻。一天的航程之后，船儿泊在了竹林下的岸边。大人关照语堂躺下，盖上毯子准备睡觉。

But sleep was the last thing on the boy's mind. The boatman sitting at the junk's stern was sucking at his pipe, and between gulps of bitter tea, telling stories about the Empress Dowager Cixi, who ruled the court today, having put the Emperor Guangxu under house arrest for supporting the reformers at the palace. Another junk was tied up on the opposite bank, brightly lit by lanterns. A soft breeze wafted sounds of merrymaking and music from a lute across the water. Oh, what a beautiful scene! Yutang thought, I must remember this evening well, so that the sights and sounds will always be fresh in my mind when I recall this night, however old I might be.

不过，语堂兴奋得根本无法入睡。船夫坐在船尾，口衔烟管，一边呷着苦茶，一边讲着慈禧太后的故事。慈禧是当时中国的统治者，她把支持朝政改革的光绪皇帝软禁。河对岸泊着另一艘船，其上灯火辉煌，箫声和嘻笑喧闹的人声借着轻柔的微风从水上飘来。语堂暗自思忖：这番情景是多么地美妙啊！我一定要好好记得这个晚上，这样，不管到了什么年纪，我都能清楚地忆起这天夜里的光景和声响<sup>③</sup>。

At the thought of going to school in Xiamen, his heart leapt with anticipation. He often went to watch the sunset behind the tall mountains which completely surrounded the hamlet. The mountain peaks were always shrouded in clouds. How did a person get out of this deep valley, he wondered. What was the world like outside? To the north there was a crack in one of the peaks, left

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① 林语堂曾在《我的信仰》中写道：“父亲是不随俗的。我们家的男孩不像其他的孩子一样梳辫子，而是留一种僮仆式的短发……”

② 林语堂曾在《我的信仰》中写道：“可是正因为深入内陆，到了离乡村约六英里的地方，河上不能行帆船，我们只得换一艘小很多的轻舟……”，又在《八十自叙》中写道：“在斜溪，另一条河与这条河汇合，河水遂展宽，我们乃改乘正式家房船直到县中大城漳州。”故此处的“Xiaoxi”应为斜溪，“斜”的闽南语发音为“xia”。

③ 参见《林语堂自传》第一章“少之时”中的相关记述：我们的船是泊在岸边竹林之下，船逼近竹树，竹叶飘飘打在船篷上。我躺在船上，盖着一条毯子，竹叶摇曳，只离我头上五六尺。那船家经过一天的劳苦，在那凉夜之中坐在船尾放心休息，口衔烟管，吞吐自如。其时沉沉夜色，远景晦冥，隐若可辨，宛是一幅绝美绝妙的图画。对岸船上高悬纸灯，水上灯光，掩映可见，而喧闹人声亦一一可闻。时则有人吹起箫来，箫声随着水上的微波乘风送至，如怨如诉，悲凉欲绝，但奇怪得很，却令人神宁意恬。我的船家，正在津津有味的讲慈禧太后幼年的故事，此情此景，乐何如之！美何如之！那时，我愿以摄影快镜拍照永留记忆中，我对自己说：“我在这一幅天然图画之中，年方十二三岁，对着如此美景，如此良夜；将来在年长之时回忆此时，岂不充满美感么？”

there, it was said, when a fairy stubbed his toe on a rock. The world was so big that it boggled his mind. Two years ago, his father told him the first airplane had a successful test flight. "I've read everything I could lay my hands on about the airplane," his father said, "but I've never seen one, and I don't know whether I should believe it." His father also told him that the best universities in the world were the University of Berlin in Germany, and Oxford University in England. "You must study hard, young man," his father often said, sitting beside the boy's bed at night, turning up the oil lamp and smoking his pipe. "Study hard, so that you can go to one of those universities. Acquire an education and become a famous man."

想到去厦门上学的事情，语堂的心里充满了期待。从前，他常常去看太阳落山的情景。群山把他生长的山村包裹得密不透风，山峰上又总是笼着层层云雾，他不由得想，人怎样才能走出这深锁的山谷呢？外面的世界又会是什么样子呢？北边的山峰上有一道罅隙，据说是仙人用脚趾头在岩石上踩出来的。世界如此之大，令他心生迷惘。两年前，父亲告诉他，世界上第一架飞机已经试飞成功了。父亲说：“我读过所有关于飞机的东西，可是我从没有见过一架，我不知道是否可信。”父亲还跟语堂说过，德国的柏林大学和英国的牛津大学是世界上最好的大学。在夜里，父亲常常坐在他的床边，拨亮油灯，一边抽着烟管，一边对他说：“年轻人，你要用功读书。只有用功读书，你才能进入这样的大学，学有所成，名留后世<sup>①</sup>。”

My father often repeated this story to me. As I sat in his study, surrounded by bookshelves of his works, I knew that Grandfather's words were the inspiration of his life. In his 80 years, my father wrote and translated more than 50 books and became a world-renowned author. *The New York Times* said at the time of his death, "Lin Yutang had no peer as an interpreter to Western minds of the customs, aspirations, fears and thought of his people." Father was a novelist, essayist, philosopher, philologist and lexicographer. He also invented a Chinese typewriter. "But he was more," wrote Prof. Nelson I. Wu of Washington University in St. Louis, Missouri. "He was a total man, stubbornly going his own way through the criticism of lesser minds to become a universal genius."

我父亲<sup>②</sup>常常给我讲这个故事。我坐在他的书房里，四周的书架上摆满了他自

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① 参见林语堂在《我的信仰》中的相关记述：我相信父亲曾读过一切关于西方的有用的东西，我记得有一天他讽刺的笑着说：“我读过所有关于飞机的东西，可是我从没有见过一架，我不知道是否可信。”这大约是莱特兄弟试验飞行时的时候。我不知道他怎么得来这消息，只是当他和我们兄弟谈到柏林大学和牛津大学是“世界上最好的”时，眼里射出亮光，似真似假的希望我们兄弟有一天能在那里攻读。

② 这篇前言的作者林太乙是林语堂的女儿。

己的著作，此时我意识到，正是祖父的话语启迪了他的一生。80年中，我父亲亲著译了50多本书，成为了一位享誉世界的作家。在他去世之时，《纽约时报》写道：“林语堂把自己同胞的风俗、追求、畏惧和思想介绍给了西方人，他在这方面的成就无可匹敌。”父亲是一位小说家、散文家、哲学家、语言学家兼词典编纂家，还发明了一种中文打字机<sup>①</sup>。“不止于此，”密苏里州圣路易斯市华盛顿大学的吴纳孙<sup>②</sup>教授写道：“林语堂还是一个全人。他坚定不移地走着自己的道路，不理睬宵小们的批评，最终成为了一个全才。”

Father was born in 1895, the fifth of six sons of Lin Zhicheng. The Presbyterian pastor, a self-taught man, communicated to his children a passionate zest for all that was new and modern from the West, and decided that his sons must learn English and receive Western educations. With the help of one of his brothers and a loan, Yutang attended St. John's University in Shanghai. The main emphasis was on English. Yutang also studied theology, because he wanted to be a pastor like his father. But after extensive reading in science, he began to have doubts about Christian dogma, and changed his major to philosophy.

父亲出生于1895年，在林家六兄弟中排行第五，他的父亲林至诚是一名长老会牧师。自学成才的林牧师把自己对西方一切新知的热爱传给了孩子们，并决定让儿子们学习英语、接受西式教育。靠着一笔借款和兄长的资助，林语堂进入了上海的圣约翰大学。林语堂把学习的重点放在英语上，同时也涉足了神学，因为他希望像父亲那样成为一名牧师。但是，在自然科学方面的广泛涉猎使林语堂对基督教的教义产生了怀疑，他因此把专业改成了哲学。

When he graduated from St. John's in 1916, Yutang accepted a teaching post at Qinghua College in Beijing. Here, he found himself surrounded by Chinese history, and he realized how small the confines of his Christian education had been. He knew that Joshua's trumpet blew down the walls of Jericho, but did not know the folktale of Meng Jiangnü, whose tears for her lost husband at the Great Wall caused a section of the wall to collapse and expose his dead body. Determined to make up for his inadequacy, Yutang haunted bookstores, asking shopkeepers what were the most important books to read, because he was too ashamed to ask others.

1916年，林语堂从圣约翰大学毕业，并接受了北京清华学校的教职。这里有着浓厚的中国历史氛围，他由此认识到自己所受基督教教育的范围实在太过

① 1947年，林语堂发明的“明快中文打字机”在纽约问世，并于1952年获得美国专利。这种打字机是当时最为轻巧简便的中文打字机。

② 吴纳孙（1919—2002），旅美作家及中国画研究专家，笔名鹿桥，代表作为描写西南联大学生生活的《未央歌》。

有限。他知道约书亚以号角吹倒耶利哥城的故事，却不知道孟姜女哭倒长城而寻获丈夫尸骨的民间故事<sup>①</sup>。语堂决心弥补自己在这方面的缺陷，于是开始流连书肆。他羞于跟他人打听哪些是必读的重要典籍，只好向书肆的店员请教这些问题。

When he was not reading, Yutang tried to devise a better method for looking up characters in a Chinese dictionary than the prevailing Kangxi Method, the bane of scholars and students alike. At the age of 23, he published *An Index System for Chinese Characters*, for which Cai Yuanpei, Chancellor of National University of Peking (Beida), wrote a preface. The work attracted the attention of scholars and was a catalyst for change. But Yutang was already dissatisfied with his method, and he continued throughout his life to work on improvements. These were finally incorporated in his monumental Chinese-English dictionary published when he was 77 years old.

读书之余，林语堂尝试着发明一种更好的中文检字法。当时通行的是康熙部首检字法，这种方法令学者和学生们的头痛不已。23岁的时候，林语堂发表了《汉字索引制》，为他写序的是国立北京大学（北大）校长蔡元培。他的著作引起了学者们的注意，成了汉字改革的催化剂。不过，林语堂此时已经感到自己的方法有所欠缺，在余生中他一直在谋求改进。77岁时，他出版了一部划时代的汉英词典，这部巨著正是他不懈努力的结晶。

Yutang taught at Qinghua for three years, then qualified to study in America. He received a half-scholarship to major in modern languages at Harvard Graduate School of Arts & Sciences. In 1919, he married Liao Cuifeng from Xiamen, and took his bride with him to Cambridge, Massachusetts. At the end of the year, his stipend stopped coming, and he had not enough money to get his Master's degree at Harvard.

林语堂在清华教了三年书，之后获准去美国留学。他得到了半官费资助前往哈佛大学文理研究生院<sup>②</sup>攻读现代语言学。1919年，他与来自厦门的廖翠凤女士成婚，随后携新娘一同前往马萨诸塞州的剑桥。是岁年末，他的半官费资助停止了。由于钱不够，他没能在哈佛修完硕士学位。

① 参见《林语堂自传》中的相关记述：我欠教会学校一笔债，而教会学校（在厦门的）也欠我一笔债，即是不准我看中国戏剧……到现在我关于北平戏剧的知识还有很大的缺憾。在拙著《吾国与吾民》一书中，我已写出，当我在廿岁之前我知道古犹太国约书亚将军吹倒耶利哥城的故事，可是直至卅余岁才知孟姜女哭夫以至泪冲长城的传说。我早就知道耶和華令太阳停住以使约书亚杀完迦南人，可是向不知后羿射日什落其九，而其妻嫦娥奔月遂为月神，与乎女娲炼石——以三百六十五块石补天，其后她所余的那第三百六十六块石便成为《红楼梦》中的主人宝玉等等故事。这些都是我后来在书籍中零零碎碎看得，而非由童年时从盲人歌唱或戏台表演而得的。

② 据林语堂在《八十自叙》中所说，他在哈佛进的是比较文学研究所。



World War I was now over. China had sent some 150,000 laborers to France, and Yutang accepted a job at the American YMCA to teach the laborers to read and write. The couple moved to Le Creusot, a small town in France. When they had saved some money, Yutang had taught himself German, and they went to the University of Jena in Germany because the living standard there was lower. Yutang took courses and transferred credits to receive his Master's from Harvard. To the dean of Harvard Graduate School he wrote in 1920, "I do not wish to plead for any special leniency in giving me the degree. Nor am I going to be intellectually arrested myself after I should get the degree. It is for the reason of great practical utility that I wish to have this certificate. I believe that the Harvard degree will make my progress through the German University much quicker and easier." In 1923, he received his Ph. D. in Philology from Leipzig University, and returned to China.

这时第一次世界大战已经结束，中国派了大约 15 万劳工去法国。林语堂接受了美国基督教青年会的工作，前往法国教劳工们读写，林氏伉俪因此移居到了法兰西小城乐魁索。他们存下了一些钱，林语堂又自学了德语，夫妻两个一起去了德国的耶拿大学，因为那里的生活标准比较低。林语堂在那里上课，以便补满拿到哈佛大学硕士学位所需的学分。1920 年，他在给哈佛研究生院院长的信中写道：“我不想恳求你们在学位问题上给我任何特殊的恩惠，得到学位之后，我也不会在学业上裹足不前。我希望拿到这纸文凭的原因是它具有很大的实用价值。我认为，哈佛的文凭会让我在德国的大学里发展得更快也更容易。”1923 年，林语堂拿到了莱比锡大学的语言学博士学位，就此回国。

The country was in turmoil. Politically, China was in the grip of feudal warlords who fought one another incessantly. Yutang, a professor in the English Department of Beida, wrote articles and criticized the corrupt and ineffective government. The feuding warlords fought on. Duan Qirui ordered the arrest of some 50 professors and newspapermen who criticized the government. Yutang's name was on the list. Two editors who were arrested were shot in the same night.

当时的中国一片混乱，政局被彼此攻伐无休的封建军阀所操纵。时任北大英语系教授的林语堂撰写文章对腐败无能的政府予以抨击，而军阀们依然打个不停。段祺瑞下令逮捕大约 50 位指责政府的教授和报人，林语堂也被列入了黑名单。两位编辑在被捕的当天夜里就被枪杀了<sup>①</sup>。

By now my parents had two daughters, my older sister and myself. We left for

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<sup>①</sup> 1926 年 3 月，段祺瑞政府曾两次发布通缉名单，被通缉者共计 48 人，其中有林语堂。后文所说的两位编辑应当是指同在 1926 年被奉系军阀杀害的名报人邵飘萍和林白水。

Xiamen, where Father joined the faculty of Xiamen University as dean of the College of Arts and Letters. But, university politics made it impossible for him to stay on, and a year later, he joined the Ministry of Foreign Affairs in the Wuhan Government, because he admired Foreign Minister Chen Youren, whom he had known in Beijing. When the Wuhan Government was toppled in 1927, Father quit his job, and we moved to Shanghai.

这时候，我的父母已经有了两个女儿，那就是姐姐和我。我们一家离开北京去了厦门，父亲当上了厦门大学的文学院院长。不过，学校里的人事关系过于复杂，他无法在那里长呆下去。一年以后，他进了武汉国民政府的外交部，那是因为他欣赏当时的部长陈友仁，他在北京时即与之相识。1927年，武汉国民政府遭到颠覆，父亲辞去工作，我们全家迁到了上海。

Here, he began to write the enormously successful *Kaiming English Books*, a series that was adopted as textbooks for middle schools. With his founding of the *Analects* bi-monthly in 1932 in Shanghai, Father made his reputation in China. The magazine specialized in humor and satire, but it was Father's contributions that most captured the readers. Poking fun at government officials, he once said, "Although you are an official, you still look like a man."

在上海，父亲开始写作后来大获成功的《开明英文读本》，这套丛书曾被选为中学的教科书。1932年，他在上海创办了《论语》半月刊，由此蜚声中国。这本杂志的特色就是幽默和讽刺，但其中最吸引读者的还是父亲的文字。他曾经这样来嘲弄当时的政府官员：“你虽然是个官，看起来也还像个人。”

Father's lacerating wit earned him the reputation of *enfant terrible* and the accolade "Master of Humor." In 1934 and 1935, he started two more magazines, *This Human World* and *The Cosmic Wind*. Also at this time, Father was writing an English column called "The Little Critic" which appeared in *China Critic* magazine, as well as editing a Chinese dictionary in the style of *The Concise Oxford Dictionary*. At the same time, he was translating English works into Chinese, such as the biography of Henrik Ibsen and George Bernard Shaw's *Pygmalion*. And he was translating Chinese into English, the most notable work of which was Qing dynasty author Shen Fu's *Six Chapters of a Floating Life*, which was published in bilingual form in Shanghai in 1935. The author wrote about the idyllic life he led with his wife Yun, whom Father described in a preface as "one of the loveliest of women in Chinese literature." The story and the translation received wide attention.

父亲尖锐的讥讽为他赢得了“无忌狂童”的名声和“幽默大师”的美誉。在1934和1935年，他又创办了两本杂志，分别是《人间世》和《宇宙风》。也是在这段时间里，他在《中国评论周报》上开了一个名为“小评论”的英文专栏，还仿照《牛津简明字典》的风格编纂着一本汉语字典。与此同时，他也从事着一些英语著作的汉译工作，比如易卜生的传记和萧伯纳的《皮格马利翁》。他还把一些中文著作翻译成了英文，其中最著名的是清代作家沈复的《浮生六记》，这本书的汉英双语版于1935年印行。沈复在书中描绘了他和妻子芸一起度过的诗一般的生活，父亲在一篇序言中把芸称作“中国文学中最可爱的女子之一”。这本书和父亲的英译本都得到了广泛的关注。

Father's "Little Critic" essays caught the attention of Pearl S. Buck, who was living in China, and whose novel *The Good Earth* had won the Pulitzer Prize. One evening the two writers met. They had been speaking of foreign writers in China, when Father suddenly said, "I should like to write a book telling exactly what I feel about China."

父亲在“小评论”专栏中发表的文章引起了赛珍珠的注意，时在中国居住的赛珍珠曾以《大地》一书赢得普利策奖。一天晚上，这两位作家聚在了一起。他们谈起了在中国的外国作家，这时父亲突然说道：“我想写一本书，讲讲我对中国的真切感受。”

"You are the one to do it," Mrs. Buck replied enthusiastically.

“这本书就该你来写，”赛珍珠女士热情响应。

Father finished the book in 1935, and it was called *My Country and My People*... In the book, Father surveyed the mental and moral constitution and ideals of the Chinese people, as well as society, literature and the art of living. "China is too big a country, and her national life has too many facets for her not to be open to the most diverse interpretations," he wrote. "I can lay bare her troubles because I have not lost hope."

1935年，父亲完成了这部书，它的名字叫做《吾国与吾民》。父亲在这部书中分析了中国人的心理特质、伦理道德和精神追求，也对中国的社会、文学和生活艺术进行了探讨。“中国国家太大，国民生活的层面也太多，即便是最丰富多彩、最矛盾重重的阐释也无法揭开她的奥秘，”他写道。“我能够揭示她的问题，是因为我还对她抱有希望。”

The politically motivated writers lost no time in tearing the book apart, but Father was not bothered. "If a man must be a writer," he said, "he should have some courage and speak his mind." He had nothing but contempt for

literary prostitutes who owed their living to political bosses.

政治敏感的作家们立刻断章取义地对这本书大加挞伐，父亲却始终安之若素。“要想当作家，”他说，“就必须得有勇气，敢于吐露自己的心声。”对于那些靠政界后台为生的文坛娼妓，父亲有的只是鄙夷。

“The book burst like a shell over the Western world,” according to *The New York Times*. “*My Country and My People* is the clearest and most interesting dissection and synthesis of China past and present that I have read,” wrote Fanny Butcher in the *Chicago Daily Tribune*. “One of the most important and satisfactory books yet written in English on the character, life and philosophy of the Chinese people,” wrote W. L. Langer in *Foreign Affairs*. “No one who wants to know either old or new China need go beyond the covers of *My Country and My People*... The whole gamut of matters Chinese is here treated with a deftness, a frankness, an intelligence, a subtlety seldom matched in any work,” wrote T. F. Opie in *Churchman*.

“这本书像炮弹一样在西方世界炸开了，”这是《纽约时报》的讲法。而范妮·巴彻尔<sup>①</sup>则在《芝加哥论坛报》上写道：“在我所读过的书中，《吾国与吾民》是对中国的过去和现在最清晰、最有趣的剖析和概括。”兰格<sup>②</sup>在《外交》上写下了这样的评语：“（《吾国与吾民》是）迄今为止关于中国人性格、生活和哲学的最重要、最令人满意的英文著作之一。”而奥派则在《传教士季刊》上如是说：“不管你是想了解中国的过去还是现在，只要读一读《吾国与吾民》就足够了……这本书以罕有其匹的老练、坦白、睿智和精妙展现了中国人生活的全部。”

Father was 41. Success did not change him. “I am still a child, looking at this extraordinary world with round eyes,” he said. “There is so much I must learn; everything arouses my curiosity. I have only one interest, and that is to know more about life, past and present, and to write about it. I would not like fame if it gets in the way.”

时年41岁的父亲并未因成功而有所改变。“我仍然是一个孩童，正睁大了眼睛看着这古怪的世界，”他说。“我还有许多东西要学；一切都使我好奇。我只有一个爱好，那就是更多地了解过去和现在的生活，并把这些了解形诸笔墨。如果声名妨碍了我的追求，我宁可籍籍无名。”

In 1936, our family, which now included three daughters, went to America,

① 范妮·巴彻尔（1888-1987），美国女作家、文学评论家、编辑。

② 威廉·利奥纳德·兰格（1896-1977），美国历史学家、外交史权威。



intending to stay only a year. But when the Sino-Japanese War broke out the next year, we had to delay our return. Father was horrified to learn the 52 manuscript volumes of the Chinese dictionary he was editing, which he had not brought to the States, had been destroyed.

1936年，我们一家人去了美国，这时家里已经有了三个女儿。我们本打算只在那里呆一年，但是抗日战争在次年爆发，我们只好推迟了回国的行期。父亲没有把正在编辑的52卷汉语字典手稿带来美国，这些手稿不幸毁于战火。得知这一噩耗，父亲惊骇万分。

In New York, Father began to write *The Importance of Living*, one of his most famous books and a grand synthesis of his philosophy. It became the best-selling book in America in 1938, was translated into a dozen languages, and secured for him the position of a leading interpreter of China to the West. In comparing East and West, he found no difference so sharp as the attitude toward old age. "I am still continually shocked by the Western attitude," he wrote. "I heard an old lady remark that she had several grandchildren, 'but it was the first one that hurt.' Even with the knowledge that Americans hate to be thought of as old, one still doesn't quite expect to have it put that way."

在纽约，父亲开始撰写《生活的艺术》一书。《生活的艺术》集父亲生活哲学之大成，是他最重要的著作之一。这本书在1938年风行美国，被译成了十数种文字，而父亲在向西方诠释中国文化方面的权威地位也从此奠定。在对比中西文化的过程中，父亲发现中国人与西方人之间最大的差异在于对待晚年的态度。“我至今仍为西方人（对待晚年）的态度惊异不已，”他写道。“我听一位老夫人说，她有几个孙子女，‘但最让我伤心的还是第一个。’尽管我们知道美国人讨厌被人看成老年人，但如此直白的表达方式还是有些让人意外。”

On the importance of the home, he wrote, "It has seemed to me that the final test of any civilization is, what type of husbands and wives and fathers and mothers does it turn out. Besides the austere simplicity of such a question, every other achievement of civilization—art, philosophy, literature and material living—pales into insignificance."

关于家庭的重要性，他写道：“在我看来，检验所有文明的最终标准就是看它培养出了什么样的丈夫和妻子、什么样的父亲和母亲。在这个简朴纯粹的问题面前，文明的其他一切成就——艺术、哲学、文学以及物质生活——都显得毫无意义。”