



胡通

日記全集

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1930~1933

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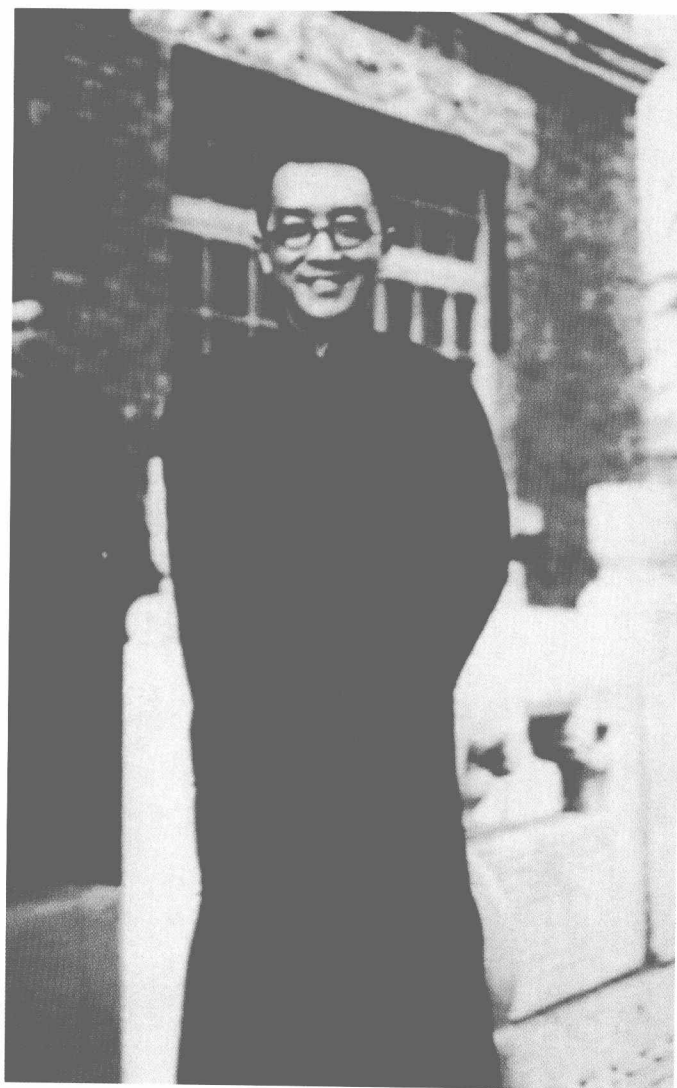


胡適日記全集

第六冊

(1930-1933)

曹伯言 整理



1930年11月，胡適重返北大任教



1930年代初胡適與著名史學家陳垣合影

廿，八，二 (Sun)
 上午會客，見孫楷第，鄭侃，周學英女士，
羅文柏，靳宗岳。
讀文正文集。
 下午小睡。黃文瀾來談。
 訪湯用彤先生，談佛敎史。他說，前幾年
 原在西安，報紙喧傳他要盜藏明刻佛經失
 關，今知此項佛經在龍興寺（？），其中一小部
 分在明藏本，一部金藏本，一部宋藏本。
 他對我建議保存。

胡適日記手稿(1931年)



1933年的胡適

目 次

一九三〇年	1
一九三一年	415
一九三二年	623
一九三三年	649
第三次出國記	665

一九三〇年

十九年

九月一日

胡适的日记

十九，一，廿一^①

市宣傳部第四十二次會議 呈請緝辦胡適^②

上海特別市黨部宣傳部於昨日下午二時在市黨部大禮堂開第四十二次市宣傳會議，主席陳德徵(鮑容代)，紀錄王天任。行禮如儀，討論事項如下：(一)新月書店出版之《新月》月刊登載胡適詆毀本黨言論，曾經本會議決並請中央懲處在案；茲又故態復萌，實屬不法已極，應如何分別嚴辦案？議決：①查封新月書店；②呈請市執委會轉呈中央將中國公學校長胡適迅予撤職；③呈請市執委會轉呈中央將胡適褫奪公權，並嚴行通緝使在黨政府下不得活動。(二)本月二十日，上海各界舉行撤消領事裁判權宣傳大會……

① 胡適在本月日記封頁的背面記有：「十九年一月缺一日至廿日，廿二日，廿四至廿五，廿七至廿八」。——編者

② 本日日記僅附此則及下則剪報，胡適眉註：「十九，一，廿，《時事新報》。」——編者

人權法草案

王胡譚等審查已竣

將提出中政會討論

王寵惠、胡漢民、譚延闓等十八日審查焦易堂所提人權法，結果共得十三條，定二十二日提交中政會討論。茲將全文錄下：

第一條，中華民國人民無種族階級宗教男女之區別，於法律上均為平等。第二條，人民身體之自由，非依法律，不受任何限制或剝奪。依法律受限制或剝奪時，不得虐待或處以重刑。任何機關或官吏對於人民身體之自由為限制或剝奪時，須於二十四小時以內附具限制或剝奪之理由書，送交司法機關依法審判。司法機關接受限制或剝奪人或其利害關係人之聲請，應即發提審令，提案審理，並得裁定，先令恢復其自由。提審令任何機關或官吏不得拒絕或延遲。人民除陸海空軍軍人或於本地或戒嚴區域法律上有正文規定者外，不受軍法機關之審判。第三條，人民於法律限制內，有信仰宗教之自由。政府對於任何宗教，不得有不平之限制，或特享之利益。第四條，人民於法律限制內，有以語言文字出版圖書及其他方法發表意見之自由。第五條，人民於法律限制內，有集會及組織團體之自由。第六條，人民於法律限制內，有以郵便電報電話通信秘密之自由。第七條，人民之住所或居所，非經其本人允許，或依合法程序，不得侵入

或搜檢。第八條，人民在國內有遷徙及旅行之自由，並有移住國外之自由，非依法律不得限制。第九條，人民有選擇工作之自由。但對於特種工作為保障社會公共利益，得以法律限制之。第十條，人民財產私有權之行使，於不妨害並能增社會公共利益之範圍內受法律之保障。人民財產非為社會公共利益並給予相當賠償，不得徵收。人民財產非依法律不得查封沒收，或為其他處分。人民財產不受一切非法擔負。第十一條人民有訴訟於法院之權，人民有陳訴於行政法院之權，人民有訴願於行政官署之權，人民對於公務員違法失職侵害權利之行為，有以書狀檢舉於監察員或監察使之權。第十二條，人民有多數兒童者，或產婦於必要時，有要求相當扶助之權。貧兒孤兒及災難殘廢衰老人民，有要求救濟之權。無相當職業之人民，有要求介紹職業之權。無地可耕之農民，有以無償或到年償價承領荒地之優先權。國家對於不能依法使用之土地得徵收之，依前項方法分配於無地可耕之農民。第十三條，已達學齡之男女兒童有受國民教育之權。成年失學之人民有受補習教育之權。國民教育學校及補習學校均應為無給教育。對無力就學者，政府並應補助之。

THE CULTURAL CONFLICT IN CHINA^①

Dr. Hu Shih's Address on the Hesitancy of the Old Civilization to Adopt the New HOW TO VANQUISH THE FOUR GREAT ENEMIES

The following is a summary of an address delivered yesterday afternoon at Judge Purdy's house, before the American Association of University Women, by the well known scholar, Dr. Hu Shih.

The problem of China today is at bottom a problem of cultural conflict. The old order is shown to be inadequate in meeting the needs of a new situation brought about by the contact with the peoples and civilization of the West. The traditional values no longer satisfy the longing of the nation. And yet there is always a hesitancy in freely acknowledging the defeat of the old civilization and whole heartedly accepting the new. This hesitancy leads to perplexity and confusion and

① 本日日記僅附此則剪報。這是胡適當日在美國大學婦女聯合會的講演要點，主要內容是：今日中國的根本問題在文化之衝突，即我們的古老文化無法滿足民族的需要，無法解決時代面臨的許多難題，對付不了的大仇敵即貧窮、疾病、愚昧和貪污。現代世界的新文明是一個軍火庫，裡面難滿了各種可供選擇的武器。中國的政治家思想家當前的職責是：認識到國家面臨的真正仇敵，從猶豫、困惑的尷尬境界裡走出來，立誓忠於「一心一意的現代化」方針，不惜任何代價。這次講演在上海賈德珀迪樓舉行。剪報無報名和日期。——編者

inaction. The practical loss and waste of time and energy caused by this situation of hesitancy and perplexity have been inestimable. It is no exaggeration to say that practically all China's ills and troubles can be attributed to her failure to get herself out of this unfortunate and awkward attitude of hesitancy and bewilderment in facing the problem of cultural conflict.

An Unknown Combination

It is not difficult to explain this hesitation, it is the natural product of the pride and prejudice of a great nation with a glorious past. But it goes deeper than that. My friend Mr. Ch'ang Nai-teh has recently suggested a very interesting explanation. He pointed out that in the past contact with foreign nations, China never met any race that combined superior military strength with advanced civilization. So she was sometimes conquered by the warlike barbarians who had no civilization; and sometimes she voluntarily sought to be conquered by the religion of India which never sent a single soldier across the border. When she succumbed to the superior military strength of the barbarians, 她總是自信她最後總能吸收和同化征服者 by the superior power of her ancient civilization. And when she chose to be converted to Buddhism, she had no apprehension of a military and political conquest. But, Mr.

Ch'ang points out, a new situation has arisen in China's present contact with the Western world. Here for the first time China is facing a great civilization backed by immense political and military strength unprecedented in human history. In the popular mind, it is very difficult to differentiate the western civilization from the imperialistic military strength behind it. To acknowledge the superiority of this civilization is often regarded as tantamount to a submission to its imperialistic aggression. It is this psychological background, concludes Mr. Ch'ang, which accounts for the hesitant attitude on the part of many Chinese towards the problem of cultural conflict.

Two Civilization Contrasted

From this psychological hesitancy and perplexity, there have arisen numerous forms of reactionary and apologetic theories of civilization. The most frequently propounded theory that, while the Western civilization is materialistic, that of the East is spiritual, is only a myth invented by those who seek to justify their conservatism by some subtle process of rationalization. In a chapter contributed to a symposium under the title "Whither Mankind," I have tried to show that the modern western civilization which has fast become the world civilization, is highly idealistic and spiritual not only in its scientific spirit, not only in its democratic institutions, but

also in its mechanical progress which relieves human suffering and enhances human happiness. On the other hand, the older civilization of the East which resigns itself to the material environment and to the forces of nature without taking effective measures to subjugate them for the benefit of man, must be justly described as materialistic in the worst sense of the term. Whatever the apologists may say in its defense, I certainly cannot see any spirituality in a civilization that uses human beings as beasts of burden and carriage and tolerates the institution of footbinding for a thousand years without a voice of protest.

Muddling Through

Another important theory resulting from the fundamental psychology of hesitation and perplexity is the view that China must not commit the great mistake of wholesale acceptance of the western civilization, and that she must preserve all that is best in the old civilization, and that she must accept only so much from the West as not to mar and interrupt the continuity of her own fine civilization. This attitude of selective assimilation sounds exceedingly reasonable and has numerous supporters. But a little reflection will show that such a view only serves to disguise the attitude of resistance under a more finesounding phraseology. It means muddling through whenever you can

muddle through without any change, and making changes only when such changes are necessary for you to muddle through. The whole theory is again one of hesitancy and inaction.

Every civilization by its very nature and extent is conservative. It requires determined effort on the part of thinking leader to bring about any change at all. If the effort is in the direction of a wholehearted modernization, the inherent conservative force of a civilization will inevitable offer its resistance and the result will be a kind of selective assimilation. But if the advanced leaders should begin with selective assimilation, the natural result would be conservative resistance and no modernization would be possible.

The Example of Japan

Japan has taught us an instructive lesson. She started out with a determined effort to modernize herself at any cost, and this process was carried into every phase of her national life. In the course of half a century, this determination has made Japan a modern nation. And yet, if we examine into the modern civilization of Japan, we shall find every line of the indigenous culture has gained strength and made tremendous progress under the stimulus of the new culture and the new prosperity which the new civilization of science and industry has made