

<<中国问题>>

图书基本信息

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内容概要

罗素(Bertrand Russell, 1872-1970), 英国数学家、百科全书式思想家。也是本世纪西方影响最大的学者和社会活动家之一。

罗素曾访问苏联, 会见列宁; 受梁启超邀请, 他于1920-1921年间到中国讲学9个月, 与中国的知识分子和各界人士广泛接触, 推进了中国的新文化运动, “罗素热”风靡全国。

他一生著述七八十种, 其大部分作品都能把理论的深刻性和表达的通俗性结合起来, 其流畅清新的散文享誉甚高, 1950年被授予诺贝尔文学奖。

罗素相信: 不幸在很大程度上应该归因于一种错误的世界观; 而幸福是人的一种权利, 是人们应该追求的东西。

在《幸福之路》中, 罗素把一些经由他自己的经验和观察证实过的通情达理的意见娓娓地归纳出来, 制出一张献给读者的方子, 希望无数感到郁闷的男男女女, 能够在此找到他们的病案, 能够凭着适当的努力变得幸福。

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作者简介

作者：（英国）罗素（Bertrand Russell） 罗素（Bertrand Russell，1872-1970），was a British philosopher, logician, mathematician, historian, religious skeptic, social reformer, socialist and pacifist. Although he spent the majority of his life in England, he was born in Wales, where he also died. Russell led the British "revolt against idealism" in the early 1900s and is considered one of the founders of analytic philosophy along with his protégé Wittgenstein and his elder Frege. He was a prominent anti-war activist, championing free trade between nations and anti-imperialism. Russell was imprisoned for his pacifist activism during World War I, campaigned against Adolf Hitler, for nuclear disarmament, criticised Soviet totalitarianism and the United States of America's involvement in the Vietnam War. In 1950, Russell was awarded the Nobel Prize in Literature, "in recognition of his varied and significant writings in which he champions humanitarian ideals and freedom of thought."

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章节摘录

版权页： It is interesting to contrast this story with that of the elder Brutus and his sons, upon which we in the West were all brought up. Chao Ki, expounding the Confucian doctrine, says it is contrary to filial piety to refuse a lucrative post by which to relieve the indigence of one's aged parents. This form of sin, however, is rare in China as in other countries. The worst failure of filial piety, however, is to remain without children, since ancestors are supposed to suffer if they have no descendants to keep up their cult. It is probable that this doctrine has made the Chinese more prolific, in which case it has had great biological importance. Filial piety is, of course, in no way peculiar to China, but has been universal at a certain stage of culture. In this respect, as in certain others, what is peculiar to China is the preservation of the old custom after a very high level of civilization had been attained. The early Greeks and Romans did not differ from the Chinese in this respect, but as their civilization advanced the family became less and less important. In China, this did not begin to happen until our own day. Whatever may be said against filial piety carried to excess, it is certainly less harmful than its Western counterpart, patriotism. Both, of course, err in inculcating duties to a certain portion of mankind to the practical exclusion of the rest. But patriotism directs one's loyalty to a fighting unit, which filial piety does not (except in a very primitive society). Therefore patriotism leads much more easily to militarism and imperialism. The principal method of advancing the interests of one's nation is homicide; the principal method of advancing the interest of one's family is corruption and intrigue. Therefore family feeling is less harmful than patriotism. This view is borne out by the history and present condition of China as compared to Europe.

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