

Acknowledgments

THIS study began with the kind encouragement of H. D. Harootunian as an attempt to write a review article exploring some of the current Chinese perspectives on Chinese culture. It still has the form of a critique of these perspectives, and it does not cover all relevant primary and secondary sources. Whatever its deficiencies, it has been concretely strengthened by revisions made to try to meet the criticisms of a number of scholars, to whom I am, therefore, truly grateful. These are especially Guy S. Alito, Robert N. Bellah, Hao Chang, Wm. Theodore de Bary, Charlotte Furth, David K. Jordan, Kwang-Ching Liu, Yen-lung Liu, David S. Luft, Ramon H. Myers, Andrew J. Nathan, Don C. Price, Lawrence A. Schneider, Wei-ming Tu, and Frederic Wakeman, Jr. I also owe a special debt to Professor Myers for the moral support he gave me at an early stage in the writing of this manuscript; to Professor Liu for arranging a memorable seminar at my home on June 15, 1974, in the course of which important issues were raised forcing me to reconsider aspects of my thesis; and to Professor Chang for once more acting as my mentor. Some of the ideas in this essay stem from a course on "Tradition and Modernity in Europe and China" which Professor Gabriel Jackson and I gave together at the University of California, San Diego, in 1973–1974. This is not to say that all these distinguished scholars necessarily subscribe to all the views in this book. Some of these views are at odds with those in the two most distinguished contributions to the problem of China's ideological turn to the West, Hao Chang's study of Liang Ch'i-ch'ao and Benjamin I. Schwartz's study of Yen Fu, but the debt I owe these two works will be obvious. Finally, the reader may note in my study a curious variety of reactions to the writings of T'ang Chün-i, whom I alternately criticize and cite as an authority. I am still in the process of

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studying his thought but am gradually coming to believe that he has shown us how one can philosophize in the twentieth century: by seeking to fathom the universal nature of human existence even at the risk of reaffirming ideals cherished more in one culture than another. That he has managed to take this risk, forcing his readers to take it with him, is a measure of his astuteness and learning as a philosopher and a historian.

An earlier version of this study was presented May 10, 1974, at the Spring Meeting of the Regional Seminar of the Center for Chinese Studies, University of California, Berkeley. This seminar proved to be most useful to me in making me more aware of the issues I had slurred over than I could ever have become without the advantages of such a gathering. I also received valuable criticism while participating in a planning conference on early Ch'ing thought organized by Professor Wei-ming Tu under the sponsorship of the American Council of Learned Societies and held in Berkeley, California, in August, 1975. I also benefited greatly from participating in the Regional Seminar in Confucian Studies that Professor Tu organized in 1975–1976 at the Center for Chinese Studies, University of California, Berkeley.

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