

<<在华五十年>>

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内容概要

司徒雷登自幼生长在中国杭州下城区的耶稣堂弄间，操一口纯正的杭州话，“是一个中国人更多于是一个美国人”。

自1919年司徒雷登被任命为燕京大学校长，司徒雷登便为这座学校奔走驰驱，建造起美轮美奂的燕园，以重金延请邓之诚、郭绍虞、容庚、钱穆、吴文藻等一批大学者来校任教。

1927年，司徒雷登更一手促成燕大与哈佛合作，组成了著名的哈佛燕京学社。

抗日期间，司徒雷登被关押在日本人的监牢内，战后又出任驻华大使，可以说，他的一生有大半时间与中国的教育、时政难解难分。

历史学家林孟熹曾评价说：

“整个20世纪大概没有一个美国人像司徒雷登博士那样，曾长期而全面地卷入到中国的政治、文化、教育各个领域，并且产生过难以估量的影响。

” 闻一多在《最后一次演讲》中也说“司徒雷登是中国人民的朋友。

” 细细寻绎司徒雷登的这部沉埋已久的回忆录，往昔如烟岁月便又重新历历在目了。

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作者简介

作者：（美国）司徒雷登（John Leighton Stuart） 司徒雷登（John Leighton Stuart , 1876 -962） , was the first President of Yenching University and later United States ambassador to China. Born in Hangzhou, he started missionary work in China in 1905 and in 1909 president of Yenching University, which was established by the United States in Beijing. 1946, he was appointed U.S. ambassador to China. On August 2nd 1949, Leighton Stuart had to leave China quietly. 46 years after his death, Mr. Stuart's ashes were laid to rest at a cemetery near the eastern city of Hangzhou.

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书籍目录

A PREFATORY NOTE ON JOHN LEIGHTON STUAR
INTRODUCTION
FOREWORD
1 ANCESTRY AND EARLY YEARS
2 COLLEGE AND THEOLOGICAL SEMINARY
3 BACK TO CHINA
4 YENCHING UNIVERSITY--A DREAM THAT CAME TRUE
5 PERSONAL EXPERIENCES OF YENCHING DAYS
6 PERSONALITIES ON THE CHINESE SCENE
7 THE JAPANESE OCCUPATION AND AN ISLAND OF FREEDOM
8 INCARCERATION AND RELEASE
9 CALL TO DIPLOMACY
10 THE DREAM THAT DID NOT COME TRUE
11 MOUNTING PERPLEXITIES
12 BEHIND THE BAMBOO CURTAIN
13 TO WASHINGTON AND IN WASHINGTON
14 REFLECTIONS IN RETIREMENT
15 THE UNITED STATES AND CHINA: "WHAT POLICY NOW?".
APPENDIX

章节摘录

版权页： I also began to evaluate missionary methods. Acceptance for baptism was chiefly a matter of doctrinal beliefs in simplified form, attendance on Sunday services and the rigid keeping of that day, more than in the moral and social implications of the Gospel. Repudiation of ancestor-worship seemed to be a needlessly harsh aggravation of the difficulties for the Chinese convert. Worship was chiefly preaching, with no sensuous appeal through the pageantry of ritual, artistic adornment and such, all of which are instinctive among Chinese. In general the tendency was toward a somewhat severe, repressive, formalized conception of religion, which was a natural fruition of accepted standards in the parent Church. In other missions, and latterly in most of them, there have been notable changes in all these matters. A far more serious problem, then at its worst, was the abuse of the secular power represented by the governments supposedly behind the missionaries. Roman Catholics, through the Concordat with the French Government claimed official status for their hierarchy and protected their members in lawsuits and other political issues. To join a Church meant political and economic security. This statement is made without impugning the motives of the Catholic priests. Still less is there criticism of their piety and devotion for which I have the greatest admiration. But it led to false reasons for joining the Church and to constant legal injustices due to the fear Chinese officials had of complications with the Great Powers which were too often made the pretext for additional territorial or commercial concessions. Chinese workers in Protestant missions were appealed to to help relatives or neighbors in difficulties and also had the temptation to supplement their meager salaries by assisting in such negotiations.

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