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About this Book

The present book has been published in the series *Studia Humanitatis Asiatica*, produced by the Scientific Press of the Faculty of Arts and Humanities of the Ljubljana University. The series was initiated in 2015 by its current editor-in-chief Jana S. Rošker, from the Department of Asian Studies. With the establishment of the new Ljubljana University Press, into which the Scientific Press of the Faculty of Arts was integrated, we decided to expand the scope of our publications, which were previously limited to books in Slovenian, to include those in English.

The main goal of the series is to publish books that can bridge the gap between Asian (mainly East Asian) languages and cultures and Slovenia. In the first years, the editors focused mainly on the transfer of knowledge and information on East Asia by publishing Slovenian translations of some of the most important classical and modern East Asian social, linguistic and philosophical theories, as well as some original works written by Slovenian experts in different fields of Asian studies.

To date seven books have been published in Slovene in this series, presented below with the English translations of their titles:

1. *Wang Hui and the Question of Modernity and Democracy in China* (2015)
2. *Virtue as the Basis of a Good Neighbourhood: Confucianism in Modern East Asia* (2016)
3. *Li Zehou and Contemporary Chinese Philosophy: Historical Ontology, Aesthetics, and the Revaluation of Marxism* (2016)
4. *Selected Works of Cai Yuanpei: Art, Aesthetics and Culture* (2018)
5. *Philosophy in Taiwan: Characteristics, Role and Significance* (2019)
6. *Processes and Relations in East Asia: The EARL Collection* (2019)
7. *Covid-19 in Asia: Traditional Humanisms, Modern Alienation and the Rhetorics of Contemporary Ideologies* (2021)

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In this way, we have also tried to develop appropriate terminology in Slovene and preserve the academic vocabulary in this field of research in our home country and culture. We strongly believe that in this way the series can, on the one hand, build a bridge between different languages, traditions, histories and cultures and, on the other, encourage fruitful academic interactions. This goal is all the more important given that Slovenia is a very small country with only about two million inhabitants. In the age of globalization, however, this delicate language is under threat, similar to many other small and medium-sized languages. As with many species, many of these small languages now seem to be heading towards extinction. Our world is becoming increasingly impoverished in this way, with its colour and richness diminishing with each passing decade, year or even day. The same is true for the human mind. Each language represents a unique way of seeing and expressing reality. The fewer languages there are, the poorer our shared world. Therefore, every single way of understanding and communicating the multiple truths of our world is extremely valuable, because it preserves our human complexity and increases the possibilities for our fruitful transcultural interaction and communication.

As such, our aim to maintain and develop the academic terminology in Slovene is of particular importance in today's world. And this is the main reason why we have so far only published works in Slovene.

However, as we all know, every rule has an exception, and this book is the first exception that confirms the rule. This year, the members of the editorial board of the *Studia Humanitatis Asiatica* have decided to enrich the series with special editions that will be published on special occasions related to the field of Asian Studies. The books published in these editions will be among those works that are important not only for Asian Studies in Slovenia, but also at the international level and worldwide.

The present book on the centenary of Bertrand Russell's visit to China is the first of these special editions. The reasons for the publication of this work exactly one hundred years after the visit is clear, for the centenary undoubtedly belongs to such special occasions: Russell's visit to China and his guest lecture tour have had a profound influence not only on the intercultural academic exchanges between China and Europe, but also on the Chinese development of mathematical logic and thus, in a broader sense, on the entire development of the intellectual and educational aspects of Chinese modernization. Therefore, the book is unique and significant – not only in Slovenia, but also internationally. Our decision to publish it in English, the *lingua franca* of academia, is therefore related to the fact that it certainly deserves to be read by a wider circle of international students and experts working in the field of Asian, and especially Chinese, Studies.

Shortly after we decided to publish this book, we were also given the opportunity to publish a special issue of the renewed international academic journal *Contemporary Chinese Thought* on the same topic. In that special issue, we will publish the views of contemporary Chinese scholars on this important visit, focusing on the humanistic spirit of this cross-cultural encounter. Thus, both publications complement each other in a meaningful way, reflecting the significance of this visit through different perspectives and worldviews, each at the edges of the 20th and 21st centuries.

This first special edition of the series *Studia Humanitatis Asiatica* opens with a foreword written by Vera Schwarcz, one of the most important contributors to both contemporary Chinese and anglophone sinological studies of Zhang Shenfu and the Chinese intellectual world in the 1920s and 1930s.

The broader historical context given in the preface is followed by a general introduction to Russell's visit to China written by Jan Vrhovski. In his general introduction, Vrhovski outlines the main milestones of both the developments leading to the invitation in May 1920, as well as the subsequent course of Russell's visit in China. Apart from highlighting the complexity of the web of personal influences which gave rise to the idea of inviting Russell to China, the introduction gives a general overview of the content of Russell's lectures, delivered at various Chinese institutes, from the Jiangsu Educational Association in Shanghai to National Peking University. Significant attention has also been given to the most visible formal aspects of Chinese reception of Russell and his ideas, from the main welcome speeches to the establishment of the Russell Study Society, *Russell Monthly* journal, and so on.

The main body of the book consists of six parts, the central three of which revolve around Chinese interpretations of Russell's logic and philosophy during the time of his visit in China and the years immediately following his departure. All the translated texts which have been selected for this anthology date back to Russell's time in China. The main focal point of the present anthology is thus set within the temporal framework of Russell's visit. From the more than 700 newspaper and journal articles on Russell published between the years 1920 and 1921, we have selected a dozen of what we deem most representative and reflective of the overall reception of Russell in China, and the seminal impact of his ideas on the conception of modern China and logic. Most importantly, despite their substantial significance for our understanding of this pivotal moment in Chinese intellectual history, the majority of these texts have not yet been translated into English, so their ideas will thus be presented in this language for the first time.

The first part contains translations related to two main welcome receptions, which were organized for Russell in Shanghai and Beijing. While the translation of a newspaper report on the speeches given at the welcome banquet in Shanghai reveals how, in the days immediately following his arrival, Russell was received by the leading members of the Chinese intelligentsia gathered in the city, the second translation sheds some light on his subsequent reception in Beijing by the society which had been originally responsible for inviting the philosopher and sponsoring his visit, the Chinese Lecture Society. The content of the first reception speeches in Shanghai takes us back to one of the first mentions of the well-known description of Russell as a modern Confucius. On the other hand, the content of Liang Qichao's welcome speech at the Lecture Society's reception in Beijing sheds some light on the ideas and motives held by the main agents behind Russell's visit in China.

The second part contains a selection of reports on the meetings of the Russell Study Society, which was established by a group of students and professors from Peking University at the end of November 1920. By and large, the translations offer a general insight into the organization and the activities of the Chinese and English sections of the society, from the inaugural meeting in late November to the start of the new academic term in early 1921.

The third part provides translations of two among the few Chinese attempts at interpreting Russell's philosophy and logic from the time. The first text attempts to outline the main tenets of Russell's relation-centred theory of logic in relation to his epistemological and ontological work. One of the earliest attempts at the systematic introduction of Russell's philosophical system was

composed by Wang Xinggong, a member of the Department of Philosophy at Peking University, who was also responsible for the extensive introductions of topics related to the philosophy of science in general and Russell's philosophy of logic into the curriculum of the department. The second text represents an attempt to highlight the main aspects of Russell's methodological approaches as embodied in the "spirit of his philosophy." The text was written by Zhao Yuanren, one of China's first students of mathematical logic at Harvard University, and one of Russell's official interpreters during his stay in China.

The subsequent part is devoted to one of the central topics of this anthology, an important fragment of the positive path of the establishment of Russell's theoretical philosophy and mathematical logic in the Chinese academic world. It gives a general introduction to the invaluable contributions of China's most fervent proponent and popularizer of Russell's philosophical ideas at the time, Zhang Shenfu. As a junior member of Peking University and one of the earliest adherents of Russell's ideas in China, Zhang was likely an important motivating force behind the decision of Cai Yuanpei, the then president of Peking University, to initiate the process of inviting the philosopher to China. As an important intellectual and political activist from the period, Zhang not only contributed significantly to the emergence of the notion of mathematical logic within Chinese academic discourse, but later also took a central role in its formation as a discipline that was taught and researched at Chinese universities. On the other hand, as one of the cofounders of the Communist Party of China, Zhang was also the main driving force behind the furtherance of Russell's ideas in the country's political discourse. This part of the anthology opens with Jan Vrhovski's study on Zhang's early encounters with Russell's philosophy and his notion of mathematical logic in the 1920s. Vrhovski's general introduction to Zhang's life and work in the 1920s is followed by an essay composed by Vera Schwarcz, the first scholar to have (re-)introduced Zhang Shenfu to Western scholarship in intellectual history of Modern China. In her meditations, based on a series of interviews with Zhang between 1979 and 1983, Schwarcz attempts to disentangle the threads of Zhang's veritable reminiscences of the sometimes too distant past from the thick fabric of Zhang's retrospective reimagination and cognitive re-adaptation to new ideological tides of the turbulent period of the first three decades of the People's Republic (PRC).

In contrast to Zhang Shenfu's idealized image of Russell, an incomparably more critical reading of Russell's philosophical work was advanced by Zhang Dongsun. The penultimate section of the anthology is devoted to Zhang Dongsun's critical evaluation of Russell on the one hand, and his inadvertent

proximity to aspects of the Englishman's philosophy on the other. The translation of Zhang's article "Logicism of New Realism" represents one of his earliest criticisms of Russell's logicist epistemology, which was centred around the concept of relation, in which Zhang expressed his dissent with Russell's philosophy. Since both Zhang and Russell composed theories of relational structural epistemologies, a comparison of them can offer us some new insights into their respective strengths and weaknesses, and into the general possibilities of constructing a relational model of human perception and comprehension. The next chapter, written by Jana S. Rošker, offers such a contrastive analysis, which contributes some additional dimensions to our knowledge about Russell's epistemology.

The final part of the anthology is reserved for a collection of short meditations upon Russell's arrival, period of illness, and departure from China. It starts with a translation of some words of hope, written by the young Chinese Marxist Li Zhenying on the occasion of Russell's arrival in China. Li's early aspirations are followed by a newspaper article written by an anonymous author in the early weeks of Russell's severe illness in April 1921. Although the identity of the author is not known, the text offers a valuable insight into the circumstances of Russell's stay in Beijing immediately before his protracted illness. The third text was written by Qu Shiyong, the editor-in-chief of the *Russell Monthly* journal. Qu's meditation was produced on the occasion of Russell's departure from Beijing and attempted to summarize the main point of influence of the philosopher's time and lectures in China.

The book concludes with some of our general reflections on the significance of Russell's visit in China. In our *Epilogue* we wanted to raise awareness of the unceasing meaning of intercultural dialogues and spirit of humanness as something more needed in the present time than it was ever before.

As a whole, the book aims to provide the reader with a general insight into the key-aspects of Russell's stay in China, with a special focus on the Chinese reception of his philosophical ideas and science-based worldview. Being one of the first such anthologies published in the West, we hope that it will prove to be a valuable source for Western studies, sinological as well as non-sinological, of the intellectual foundations of modern China. Last but not least, we also hope that the present anthology will serve as a source of inspiration for all those who are interested in the intellectual history of today's China, encouraging them to conduct more specialized research into the various aspects and topics which are related to Russell visit and its influence on later intellectual developments in China.