

詩人眼中的“基督教社會理念”

—T. S.艾略特的社會批評探討

The Idea of a Christian Society in a Poet's Eyes:
A Study of T. S. Eliot's Social Criticism

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Abstract: In T. S. Eliot's idea of Christian society, the society is made up of communities, among which “the Christian community ranks highest by social and intellectual standards”. Christian principles can unify all communities and bring about consensus. Christian organizations, the Christian community as a whole, and finally the Christian state are the concentric components which give order to Christian society, influencing modern society with their principles, values, regulations, and demand for equality, which will bring about the conformity of thought and behaviour, and forge a natural unity and harmony between religion and society in the Universal Church. Eliot's first social ideal of “re-establishing the Roman Empire modeled by Dante” was destroyed by World War I, as reflected and redeemed in *The Waste Land*. Then for a second time, when his ideal of the Christian society was shattered by World War II, Eliot presented in

The Four Quartets the image of “the Garden of Eden” to express his faith that as long as the idea lives on, there will always be hope for salvation.

Keywords: Christian community, Christian principles, the Universal Church, the Garden of Eden

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T. S. 艾略特(1888-1965)的“基督教社會理念”的形成並非偶然，而是伴隨著他的哲學、詩學以及他的創作萌發、成長到成熟。所以說他的“基督教社會理念”是哲學與詩學、社會學與宗教相交融的“有機體”。艾略特早在其博士論文《認知與經驗：布萊德利的哲學研究》(*Knowledge and Experience in the Philosophy of F. H. Bradley*)中，就有對“社會規劃”的理念。當他於1914年來到英國“棄哲從文”後，他探索詩學改革的同時，也在進行一些社會批評的探討，他力主推舉“恢復但丁式的羅馬大帝國”和“重建彌爾頓式的英聯邦”。^①艾略特的第一次“社會理想”被第一次世界大戰破滅，破碎的夢幻和拯救的理念包容在《荒原》(1922)中。再後來，在1939年出版的《基督教社會理念》裏，艾略特詳細地規劃了“建立一個全球式和諧社會藍圖”。這是拯救“荒原”的具體方案和措施。然而，第二次的“社會藍圖”被第二次世界大戰毀滅。緊接著於1940年，他創作了《東庫克》，於1941年，創作了《燒毀的諾頓》和《幹賽爾維其斯》，1942年創作了《小吉丁》。1944年，這四部長詩結集為《四個四重奏》正式出版。《四個四重奏》是艾略特的“基督教社會理念”的詩性化闡釋，他借用“玫瑰園”

^① Thomas Stearns Eliot, *For Lancelot Andrewes* (London: Faber & Gwyer, 1928), 34.