

BOOK REVIEWS

Twilight in the Forbidden City. By Reginald F. Johnston, K.C.M.G., C.B.E., Hon. LL.D., Professor of Chinese in the University of London; last British Commissioner of Weihaiwei; Tutor to His Majesty the Emperor Hsüan-T'ung. With a Preface by the Emperor. (London: Victor Gollancz Ltd. 1934. Pp. 486. 18/= net.)

Sir Reginald F. Johnston is the best qualified non-Chinese to record the "twilight" period of the Manchu court at Peking, from the abdication on February 12, 1912, to the summary ejection by military force on November 5, 1924. If the account contained in this first authoritative published history of the Hsüan-T'ung emperor's final years in the Forbidden City is to be questioned, it must be by documentary material hitherto not revealed.

A carefully prepared and illustrated record of the young Manchu emperor's sixteen years in the imperial palace court at Peking is preceded by several chapters of historical and descriptive material relating to the decade prior to the infant emperor's enthronement. The book, therefore, deals with the Kuang-Hsü emperor's last ten years, 1898-1908, thus covering the hundred days of reform and their aftermath, as well as the dénouement after the death of China's famous "Venerable Buddha," the old empress dowager, in 1908.

The important part of the book, however, begins with the author's appointment as English tutor to the then thirteen-year-old emperor in 1919 and concludes with the abrupt destruction of the Forbidden City court in 1924. Informative and confidential matter of subsequent years is briefly treated in an epilogue which reports the young emperor's return to the Manchurian home of his forefathers in November, 1931. Sir Reginald was not only tutor to the emperor, but also his companion and loyal friend; indeed, it is perhaps not too much to say that this Scot graduate of Oxford was the most useful friend the young emperor had. His circle of intimates was extremely limited, but it included several Chinese of advanced years, such as the senior tutor Ch'en Pao-shen and the poet Chêng Hsiao-hsü, both of whom had refused to accept appointment under the republican régime. These two men are today (1934) with the young emperor in Manchuria, and Chêng Hsiao-hsü is not only prime minister there but connected by marriage to the emperor's own family; for Chêng's grandson married a sister of the Manchu emperor.

Sir Reginald's book contains few errors of fact, despite its panoramic record of confused political events during a period of thirty-odd years. Interesting points usually unfamiliar to western readers are explained. For instance, prior to the abdication pact of 1912, China was officially called *Ta Ch'ing Kuo* (great Manchu empire); and thus Manchuria (known as *Manchou-kuo* in the first half of the seventeenth century) was merely the original part of the Manchu empire. Furthermore, the young emperor was determined, as early as June, 1922, when only sixteen and unmarried, to renounce his imperial title, court, and pension; but this wish he was unable to carry out before his abrupt expulsion by a temporary military régime at Peking. Incidentally, the author mentions that the plundering of the Manchu imperial tombs, north-east of Peking, in July, 1928, finally convinced the young emperor, then in exile, that the republican authorities no longer cared what had happened to the terms of the abdication pact or to the imperial family. In September, 1930, the emperor told Sir Reginald he hoped in another year to end his humiliating years of exile; and a year later he in fact proceeded to Manchuria to head a provisional régime there, later transformed into an imperial one.

Not the least interesting document produced in this book is a preface written by the young emperor a few days before he left Tientsin for Man-

churia. In it the former emperor of all China duly records his immense gratitude to his English tutor and companion. "No one," he declares, "has a more intimate knowledge than he of the disasters and hardships of that critical period... this true record of his, based on personal experience and observation, will indeed be a thing of value." The young emperor hopefully concludes: "When this book appears I know it will be highly prized by the world."

An American edition has been brought out for \$5 by D. Appleton-Century, New York.

JOHN GILBERT REID.

INTERNATIONAL INSTITUTE OF CHINA.

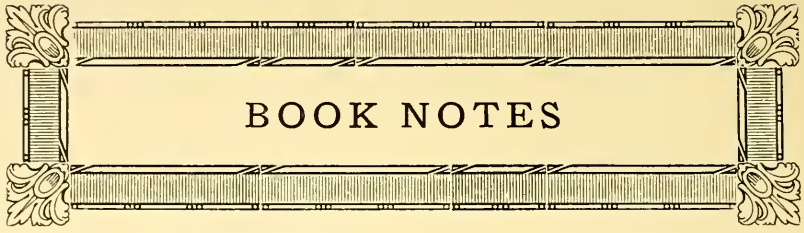
The Chinese Renaissance. By Hu Shih. The Haskell Lectures 1933. Chicago. The University of Chicago Press, 1934. Pp. xi 110.

Contemporary China has been synonymous with civil war and social chaos, yet social constructive cultural, and intellectual developments of great significance are taking place there which greatly resemble the European Renaissance. Perhaps at this distant date we may tend to overlook the wars, political struggles, and bitter controversies of that age, to remember only the beauties, the works of art, the poetry and prose, and the great intellectual growth which we owe to that period of liberation. So, the choice of title for this book is significant. Perhaps the distant future may look back on the present in China as an age of liberation from the past, from a long-established traditional pedantry as tyrannical as any the world has known.

Dr. Hu Shih is professor at the National Peking University and is also a graduate of an American University. He is thus equally at home in two widely separated cultures, his own and the Occidental and is qualified to give an intelligent and well-informed estimate, sympathetic yet critical, of the cultural trends in modern China.

The first chapters give a brief but comprehensive account of the historical background of the conflict of Chinese culture with western civilization with special emphasis on the difference between the situation in Japan and China and the reasons for this difference. The movement which is called the Chinese Renaissance began in 1917 and still continues. In the domain of language and literature which this book describes most fully, the parallel with the European Renaissance is most striking. The language of the Chinese Classics seems to have been for a long time as dead as Latin in sixteenth-century Europe, and yet it dominated Chinese literature, while the vernacular was looked down on with contempt. The rise of the vernacular, the living, spoken, everyday language of the people from a despised position to becoming an honored literary medium of expression is fundamentally the most significant part of the movement. This tendency of a language which has attained the position of "classic" to hang on long after it is "dead" and to dominate living generations seems to be universal.

In the face of chaos and trouble in China today, Dr. Hu is an optimist and sees the present disintegration as the necessary preparation for future readjustment. "The product of this rebirth," he writes, "looks suspiciously occidental. But, scratch its surface and you will find that the stuff of which it is made is essentially the Chinese bedrock which much weathering and corrosion have only made stand out more clearly—the humanistic and rationalistic China resurrected by the touch of the scientific and democratic civilization of the new world."



BOOK NOTES

ARABIAN MUSIC BY LAURA WILLIAMS

This pamphlet (reprinted from the *Open Court*, April 1934) describes the fundamentals of Arabian music, how it differs from occidental music, with some illustrations of its modes, rhythms, and melodies. Miss Williams, the author, spent three years in Tunisia studying native music and was a student for part of this time with the late Baron d'Erlanger, the greatest authority on Arabian music.

This pamphlet is available for 25c.

A Philosophy for Liberalism. By Bruce W. Brotherston. Boston. The Beacon Press. 1934. Pp. iv 188.

In his analysis of the present crisis, Dr. Brotherston finds that the undermining of conviction, brought about by the application of the methods of pure science, has robbed our life of its meaning and that ours is but a spurious liberalism. This condition he regards as due to lack of an adequate conception of the individual human being in his relation to society. For a solution, he examines the relationship between the individual and the group among primitive peoples. He finds the human spirit a complex system of impulses running parallel to a native tendency toward unity or organic system. With this conception, liberalism becomes no longer a matter of *leaving* the individual free, but of *making* him free by a rightly conceived and instituted social system. "The spirit seeks freedom, but has neglected its pattern of wants." There is much material for thought in this small volume.

The Ovimbundu of Angola. By Wilfrid D. Hambly. Pub. 329. Anthropological Series, vol. xxi, No. 2. Field Museum of Natural History, Chicago, 1934. Pp. 272, 84 Plates.

This volume, with its most interesting illustrations, is the result of Mr. Hambly's research among the Ovimbundu of Angola (The people of the Fog). The object of the study is to analyze the different stratifications of culture found there and to show "the sequence in which they have been received, whence they came, and the processes coordinating them into the present social system."

Le Bouddha. Sa Vie, Sa Doctrine, Sa Communauté. By Hermann Oldenberg. Translated from the German by A. Foucher. Fourth French Edition. Paris. Librairie Felix Alcan. 1934. Pp. 436.

Introduction. India and Buddhism. Part I. The Life of Buddha. Part II. The Doctrines of Buddhism. Part III. The Society of Disciples of Buddha.

The Ideals of East and West. By Kenneth Saunders. New York, The Mac-Millan Company. 1934. Pp. xxiv 248.

An account of the systems of ethics of the Indians, the Chinese, the Japanese, the Greeks, the Hebrews, and the Christians, with short anthologies from the Sacred Literatures of each. The passages were chosen to bring out the similarities of ideals and thoughts as well as the differences, the contrasts and conflicting ideas of the various systems.

BOOK NOTES

Deism in Eighteenth Century America. By Herbert M. Morais. New York. Columbia University Press. 1934. Pp. 203.

The rise, progress, and decline of deism in its western phase are here examined by Dr. Morais with a detailed account of organized deism and of its development in Europe as a background to its influence and place in American history.

Kalyána Kalpataru. A monthly for the propagation of spiritual ideas and love of God. Editor: C. L. Goswami. The Gita Press, Gorakhpur, India.

According to a Hindu custom of invoking the Lord's blessing at the beginning of a literary work, the inaugural number of the English edition of this magazine was a special God-Number. The Sanskrit word *Kalyána* means the material, moral, and spiritual welfare of mankind; *Kalpataru* is the celestial tree which is believed to have the power of fulfilling one's desires. The circulation of the Hindu *Kalyan*, which was started in 1926, has exceeded 22,000, and we wish the new enterprise a corresponding success. The general appearance of the magazine is good; the color plates often charming. The contributions deal with different phases of religion of all denominations in its relation to the present and its heritage from the past.

Philosophy of Society. Papers read at the Ninth Annual Meeting of the American Catholic Philosophical Association, Dec. 28-29, 1933. Edited by Charles A. Hart. Philadelphia. The Dolphin Press. 1934. Pp. xii 203.

The purpose of these papers is to study the more "fundamental aspects of human relations which the social sciences assume." Two introductory papers, outlining the general spirit of the discussion and the Thomistic doctrine, are followed by papers on the philosophies of Capitalism, Communism, Fascism, and Internationalism, and the Social forces (family, education, and religion). The lectures end with the plea that we learn from the past in applying the philosophy of history to the science of government."

Seven Psychologies. By Edna Heidbreder. New York. The Century Company. 1933. Pp. x 450. Price \$2.25.

This book was written with the definite purpose to make clear to the student of psychology some of the different points of view. While the emphasis is on the development of psychology in America European influences are shown. Three chapters of a general introductory character are followed by discussions of Titchener, William James, Functionalism, Behaviorism, Dynamic Psychology, Gestalt Psychology, and the Psychoanalytic Movement. These seven systems have been factors which have actually influenced the development of psychology and should be viewed as "tools by which scientific knowledge is produced." The differences in these systems show the many different approaches to the problems of psychology and when taken together are important in a whole view of the field.

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By IMMANUEL KANT

Translated with an Introduction and Notes by

THEODORE M. GREENE

Associate Professor of Philosophy, Princeton University

and

HOYT H. HUDSON

Professor of Rhetoric and Oratory, Princeton University

Kant's *Religion within the Limits of Reason Alone* serves, more than any of his other writings, to round out the philosophical system which he developed in the three *Critiques*. In it Kant examines the nature and significance of the religious experience, devoting special attention to the tenets and practices of Christianity, which he reinterprets with sympathy and originality.

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