

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Founded by EDWARD C. HEGELER

---

VOL. XXXVI (No. 8)

AUGUST, 1922

NO. 795

---

## CONTENTS:

	PAGE
<i>Frontispiece.</i> EMPEROR KWANG-HSU.	
<i>The Philosophy of Tang-Szu-Tung.</i> KIANG SHAO-YUEN.....	449
<i>The "Law of Progress."</i> F. W. FITZPATRICK.....	472
<i>Gautama, the Buddha; Jesus, the Christ.</i> DON WILLIAM LEET.....	481
<i>"Moses" and Other Titles.</i> A. H. GODBEY.....	490
<i>The Political and Social Philosophy of Auguste Comte.</i> HARRY ELMER BARNES .....	497
<i>Infinity.</i> (Poem) CHARLES SLOAN REID.....	512

---

## The Open Court Publishing Company

122 S. Michigan Ave.

Chicago, Illinois

Per copy, 20 cents (1 shilling). Yearly, \$2.00 (in the U.P.U., 9s. 6d.)

---

Entered as Second-Class Matter March 26, 1887, at the Post Office at Chicago, Ill., under Act of  
March 3, 1879. Copyright by The Open Court Publishing Company, 1922.

# TWO NEW BOOKS

## WHAT JESUS TAUGHT

By A. Wakefield Slaten

The purpose of this book is to make better understood the actual teaching of Jesus as presented in the Gospels of Mark, Matthew, and Luke. Back of that purpose is the conviction that a better understanding of this teaching is certain to react in a wholesome way upon all men's religious thinking and living. The author's aim is evidently not so much to furnish a manual of methods as to suggest a basis for class discussions and to indicate the spirit in which discussions may be most profitably carried on.

In four significant chapters the author prepares the way for an intelligent study of what Jesus taught. These four chapters, "Why People Study the Bible," "What the Bible Is," "The World Jesus Lived In," and "The Importance and Difficulty of Knowing What Jesus Taught," constitute a valuable introduction, not only to this book, but to any course of study dealing with the life and teachings of Jesus.

This volume provides a unique course of study for an adult class. It guides in the investigation of scriptural passages and stimulates discussion. The student of the New Testament—minister, layman, or teacher—will find this a most interesting and helpful handbook.

*Cloth, \$1.50, postpaid \$1.60*

---

## THE RELIGION OF THE PSALMS

By J. M. P. Smith

The Religion of the Psalms aims to give an understanding of the purpose for which the Psalms were written and of their function in the Jewish community. Its point of view is that the religion of the Psalms cannot be understood apart from some general knowledge of the conditions amid which they were written and the needs they were intended to satisfy. Only after one has learned the original significance of the Psalter is he in a position to use it intelligently for the instruction and comfort of his own generation.

Each chapter is rich in information and suggestions for the person who desires greater knowledge about the Psalms. Every minister will find here material which will open up the treasure-house of the Psalms and thus increase the pleasure and profit of their use for devotional and sermonic purposes.

*Cloth, \$1.75, postpaid \$1.85*

---

THE UNIVERSITY OF CHICAGO PRESS

5832 Ellis Avenue

Chicago, Illinois





EMPEROR KWANG-HSU,  
Emperor of China in 1875.

# THE OPEN COURT

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.

---

VOL. XXXVI (No. 8)

AUGUST, 1922

NO. 795

---

Copyright by the Open Court Publishing Company, 1922.

---

## THE PHILOSOPHY OF TANG-SZU-TUNG.

BY KIANG SHAO-YUEN.

*THE Science of Love* by Tang-Szu-Tung hastened the modernization of China. Written by one who had labored and died for the cause of national readjustment and reconstruction, the book could not fail to exert great influence upon the nation. The cause it advocated had grown increasingly powerful. The nation was in the critical period of transition.

His book quickened the coming of constitutional and democratic government. It voiced the necessity of a revision of traditional morality as the basis of industrial, economic, political and social reforms. It justified the adoption of scientific education and scientific culture. It emphasized the unity of human life; and corroborated the efforts to realize this unity by the abolition of distinctions and the erection of a social life based on the principle of equality.

The new spirit that appealed to the future instead of the past—the spirit that had faith in progress—was immensely reinforced by the array of facts Tang-Szu-Tung presented. The dawning upon the Chinese mind of a new internationalism was hastened by his appeal for the sharing with foreign nations of commercial, political, intellectual and religious life.

Influenced by the best Christian missionary work, he made a synthesis of the Christian gospel of “love” and the message of certain Chinese teachers, such as Methi (b. 500-490, d. 426-416 B. C.) who had stressed “all-inclusive love”. Following this thread, Tang-Szu-Tung separated from Confucianism the ethical system based on the “five relationships” which he thought inferior to the ethic

of "love"; placed the emphasis upon the idealistic aspect of Confucianism; and thus opened the way to a reinterpretation of that religion, such as would make it accord more with the demands of new China. In similar fashion he marked out a new path for the development of Buddhism, more in tune with "this-world". Thus, he abolished the ancient incompatibility of religion and life, married the struggle for secular achievement to the struggle for religious emancipation, and identified the two goals, though, as might have been expected, he retained certain traditional elements, reference to which will be made later in this essay. What is clearly apparent is the modernization of both Confucianism and Buddhism.

*The Science of Love* is one of the most widely read and discussed books in Modern China. Factors in its popularity are its boldness of speech, its originality and depth of thought, its powerful pleading for reformation and progress in the name of the old ethical and religious system of the land (Confucianism and Buddhism). The fact that its author was immolated resulted in making his name known to all intelligent Chinese, in making him beloved by all progressive Chinese. Prohibition of the reading of his book by the Manchu government only gave it additional prestige. Ten years ago, to have failed to read it was disgrace for an educated Chinese. The writer of this essay remembers—as a child of thirteen—receiving advice from his brother as to "what to read"; the second volume on that prescribed list was *The Science of Love*. It appeals to various classes for various reasons. A Buddhist finds the author preaching Buddhism, bringing its meaning and message to a new public. For a reader without Buddhist sympathies, there is stimulation in the polemic against the virtues of frugality or of chastity. A Confucian finds in it a new way of interpreting his system. An anti-Confucianist is intrigued by Tang's criticism of traditional Confucian morality. The opponent of Christianity is disarmed because Christianity is treated as a religion, not *the* religion, and as a religion which serves the same function as others, viz., the overthrowing of boundaries and inequalities; moreover, here he finds rejected the Christian dogmas of original sin, final judgment, the "soul". The radical finds the book palatable because it undermines those pillars of conservatism—caste morality and absolute monarchism.

That Tang's reinterpretation of Confucianism and Buddhism has been accepted by some sections of these faiths in China, is



evidenced on every side. Reformers are re-making and developing the ancient faiths according to Tang's prescription.

\* \* \* \* \*

We pass on to describe the man and his history.

Tang-Szu-Tung was born at his father's house in Peking in 1865, the year of Lincoln's assassination. In company with his two elder brothers, he began at the age of five years his education under a tutor. Seven years later, his eldest brother, his second sister, and his beloved mother, died within five days. Later, his father's concubine treated him very harshly and from his thirteenth to his nineteenth year he went back and forth from Hunan, the original home of his father, to Kansu, in which province his father was a district mayor.

His physique was remarkable. He enjoyed sports, taking keen delight in boxing, riding, and the use of bow and arrow. During one winter, he traveled on horseback for seven successive days and nights, a distance of 1600 lis in snow-covered solitary mountains, with one soldier as body-guard. At twenty, he served for a short time in the Chinese army in Chinese Turkestan (Sinkiang, "The New Territory"). During the next ten years, he traveled extensively in northwest and south China. The year 1893 found him in Shanghai, where he first came in contact with western scientific progress. (Naïvely delighted he had his "picture" taken in company with two friends). There also he obtained many Chinese books on western science, history, politics and Christian literature, the Bible included.

The next year, when he attained the age of thirty, the Sino-Japanese War began and Tang's period of extensive traveling within the Chinese Empire and his intensive study of literature came to an end. But before this period closed, and in spite of his constant moving from one place to another, he had composed a great number of essays and poems which he preserved and edited, evidently with a view to future publication.

The next two years witnessed a complete change in him. He was "born again". Heretofore, although the son of a provincial governor, and not without some realization of the burning needs of his country, (he had some leanings to a military life), Tang had devoted himself largely to the study of commentaries on Confucian classics, philology, literary and historical criticism, archeology, and the cultivation of the art of writing essays and of seal-

carving. His interests had been catholic in the extreme; embracing almost all lines of study known to the Chinese scholars of his day. Tang was a model of the "Old Learning".

The conclusion in 1894 of the Sino-Japanese War, with its peace treaty that gave Formosa to China's victor Japan, awakened all thinking Chinese to the importance of occidental physical sciences and practical arts, and to the power of strong organization. Thousands of young men applied themselves with genuine earnestness to the study of these subjects; they saw the blood dripping from the wounds of the nation; many were those who felt the national humiliation and sought for retaliation. Amid this national awakening and universal demand for "New Learning", Tang, now a man of thirty-one, pushed aside his copious notes of ancient inscriptions and octavo volumes of commentaries and "complete works" of literary men, and occupied himself with Newton's three laws of motion, with Kepler's whirling solar system, with the Magna Charta, and with algebraic equations. He gathered about him a number of men in his father's home town, and organized them into a society for the promotion of learning. They held frequent meetings for discussions of current problems and for mutual encouragement, moral and intellectual.

In the same year, the famous Self-Defense League was formed, led by Kang Yu Wei. The league was dedicated to the reformation of China along educational, industrial, economic and military lines, to be carried out by the government through the agencies of newspapers and pamphlets and lectures. Two branches were maintained, one in Peking, the other in Shanghai; and enlightened patriots flocked there from all parts of the Empire. Tang went to Peking via Shanghai with the purpose of meeting this group of advocates, especially their leader, Kang Yu Wei. Arriving at Peking, he found Kang had already left for Kwangtung; but Kang's pupil, Liang-Chi-Chao, welcomed him and poured into his eager mind the Master's system of teaching, and outlined a programme of reform constructed with reference to present needs, planned in the hope of a grander and ever-perfecting future, and set in the back-ground of naturalistic idealism.

Kang was a Confucianist and kept referring his ideas to Confucian classics, thereby giving them a Confucian sanction and form. He was also familiar with Buddhist philosophy. Kang's inspiring thought was eagerly accepted by Tang-Szu-Tung, whose mental hori-



zon was greatly widened, his life given a more positive tone, and his thought a new line of development.

The next year was one of intensive study in the city of Nan-king, interrupted only by a few short trips to Shanghai to help the propaganda. Both Confucian and Christian literature, but principally Buddhist works borrowed from the famous Buddhist layman Yang Wen Hwei, were studied, side by side with Chinese books on physical science, western history and western government. Considering the short time and the wide variety of subjects, his accomplishment is remarkable. *The Science of Love* his most important writing, was produced within this year.

During the first of these years, the three highest officials in his native province Hunan, with the active support of the gentry, attempted to carry out in that province all the new projects suggested by the reform party. A large number of vigorous and enlightened men, among whom were Liang Chi Chao and Tang-Szu-Tung, were called to the provincial metropolis to open up new enterprises. Tang proposed and organized steamship navigation, the opening of two mines, the building of a railway connecting Hunan and Kwangtung, a civil service school, a military training school, and a citizens' voluntary Defense League. In addition, he formed a society for the Promotion of Learning of South China, and became its President, and as such, its chief lecturer. This society functioned in two ways: first, in conducting frequent meetings of responsible citizens for the discussion of questions and projects in which the welfare and interest of the community were involved, intending it to be the embryo of a municipal council; second, in arranging public lectures to disseminate knowledge and to inculcate patriotism in the mind of the masses. The great social and commercial activity in the Empire and in other great nations, and the interpretation of the meaning of such activity; the function and nature of government, the responsibility of citizens towards the nation and their community, the challenge of the present deplorable conditions of the nation and the call for devotion and sacrifice, were the themes of these lectures.

Upon a special recommendation, Tang was summoned the next year to the imperial court by Emperor Kuang Hsü. Kuang Hsü became Emperor in 1875 when but a mere boy, and until 1889 was a mere figurehead, the power being in the hand of his aunt, the Empress Dowager. Even after the latter year, intrigue in the

imperial family strained the relations between the Emperor and Empress Dowager. But Kuang Hsü saw in the face of constant foreign oppressions and national humiliations the pressing need of reforms. In 1898 he began to give vent to his progressive ideas, and issued edict after edict making sweeping changes in the old regime, such as the modification of the examination system, the establishment of modern public schools, and the reorganization of the military system. Most of the edicts may be traced to the pens of a number of young men whom the Emperor, following the advice and recommendations of one or two high officials, had raised to more responsible positions. The most famous of these reformers were Kang Yu Wei, now a "practice secretary" in Tsung-li-Ya-men, Liang-Chi-Chao, now the chief of the Bureau of Translation and Publication, and four others. Tang-Szu-Tung included, now raised to the fourth rank of officialdom and appointed practice secretaries in the Keung-Chi-Chu. Fear of the Empress Dowager prevented the Emperor's putting them into higher and more responsible positions. Yet through a genuine desire to carry out reforms and to build around him a party of choice and able men whom he could trust, he put these obscure and subordinate officials into higher positions so that he could consult with them personally and frequently.

But the time was not ripe for reform. Kuang Hsü's shrewdness was of no avail. Discontent was generated by reactionary officials, both Manchu and Chinese. The Emperor's efforts to explain through edicts the need and purpose of reform availed nothing. The Empress Dowager left the Summer Palace and came back to seize the reins of government; she was supported by all the conservative officials in prominent positions, and by the army. A coup d'état took place September 22, 1898. The Emperor was confined. The Dowager was installed with ceremony. An edict was issued that same day for the arrest of Kang Yu Wei, and the news reached Tang as he was entertaining a visitor, Liang Chi Chao. Tang asked the latter to go to the Japanese minister at Peking to see if something could be done to save Kang, and himself waited in his residence for the military authorities to arrest him. Not being molested that day, Tang took the opportunity the following day to deposit with Liang Chi Chao at the Japanese Legation the MSS. of his writings and his family correspondence. These are his words to Liang: "If none goes away, the future of our cause is for-

feited; if none lingers and suffers death, there would be nothing to pay back the debt we owe to the good Emperor. The fate of our Master the Nan-hai (i. e. Kang Yu Wei) is still unknown. Let you and me divide the work among us; you carry away with you the burden of our cause, as Chen-Yin carried the orphan, and I will shed my blood here in my birthplace". They embraced each other and parted henceforth.

Tang went back to his residence and discussed with a spadassin some scheme to free Emperor Kuang Hsü. For three days nothing could be done. On September 25th three Japanese liberals called on Tang and urged him with all kinds of arguments to flee from Peking to Japan. But Tang stood firm on his decision to stay. When they continued to urge him to leave, they heard him saying, "In every nation on the earth, no Reformation has ever been accomplished without the shedding of blood. So far in China the shedding of blood for the sake of Reformation is unheard of, and that is the reason why the country is still in the grip of conservatism. I shall be the first one to die for the reformation cause!" The next day he was arrested. On September 29, 1898, he and his five colleagues were publicly beheaded. They are the "Six Martyrs of the Year Wu-Hsu", whom the Chinese will remember for all ages to come.

It was the Manchu Empress Dowager who put him to death; it was the unripe and evil society which killed him through her. But he died for the cause of bettering Humanity through bettering China, and it was his philosophy which inspired him to live a life of noble endeavor and to die a martyr's death.

\* \* \* \* \*

Before analyzing in detail *The Science of Love*, it will be well to recall the spirit and the form of its author's thought.

As to the spirit, Tang never lost the sense of his painful childhood with its tragic bereavements. This affected his thought as profoundly as his sympathy for his nation, his hatred of its sordid life, of the evil and choking oppression of effeminate Manchu rule, of the conservatism and inertia of its civilization, and the tyranny of other nations. His passionate desire is to serve men, to reform his nation, to lift the Chinese life to a higher level, to create brighter and happier families in a free atmosphere, to unite not only his own nation but all nations, to break down all walls and barriers which divide men from each other, in family life, social and po-

litical life, in international life. Tang's passion is to baptize the world with one pervading love. His dynamic hope is the Buddhist hope of Perfection in the Mahayanic form—a hope he retained because he had identified it with secular human achievement and social progress. In the light of this hope he sees a strong, prosperous and free China; a blossoming, healthy, spontaneous Chinese life; a united, harmonious and co-operative humanity. This is the spirit which animates his work.

The form of his thought has the following content. His cosmos is a vast realm of thousands of atomic, rising and disintegrating worlds, looked at through both Buddhist vision and astronomical telescope and biological microscope. His Man is flesh, bones, organs, cells, plus a Christian soul interpreted to mean Buddhist Bodhi. His instruments are (i) for struggling Mankind; politics, religion, and learning; (ii) for struggling individuals, Love untainted by the sense of distinction of whatever kind, and Science which analyses in order to show that distinction do not exist and to support the ethical feeling and practice of universal Love.

Tang's keywords are: Love, unity, equality, breaking inequalities, no distinction of self and others, action, courage, striving, forward-moving, fearlessness.

What is *The Science of Love*? In its fifty sections readers will find a series of vigorous and interesting discussions of various kinds of problems touching the Chinese life. In order to grasp the significance of the book, it is necessary to discern the underlying purpose and spirit which gives the seemingly loosely-connected sections a singular inner unity. Then, approached from the standpoint of the author, it will reveal itself as a personal confession of faith or a religious interpretation of life, written with two objects. First, it is an intellectual articulation of, and religious justification for, the necessity of cultural changes in China. The reasons for change are the rise of a new and more vigorous civilization in the West and a rising nation in the East; the corruption of Chinese government in the hands of Manchu victors; the demonstrated weakness of the nation in dealing with other nations; the rise of new international and economic conditions. All these dangers call for radical readjustment of the life of China's age-long civilization if the downfall of her culture and national life are to be averted. Second, it is written to call out loyalty, to give direction and courage, and to instill new hopes in the nation's sons who are now summoned to



face the new perplexing situations. It calls them to take up the responsibility for the building up of a free, reformed, and pro-



AUDITORIUM OF THE NANKING TEACHERS' COLLEGE.

gressive nation, secure in the international life, forming a part in the international order, and, after security is achieved, paints

the vision of nations and races marching together to the goal of an elevated, harmonious and peaceful state of human life.

Of the twenty-seven propositions given at the beginning of the work, which is but a medium sized volume, divided into two parts, twenty-four aim to set forth the various aspects of the author's conception of life and the universe. The remaining three name the Chinese and foreign (Confucian, Christian, Buddhist) classics and books and also modern sciences whose mastery is considered by him to be absolutely necessary for its classification of mind, for penetrating the mystery and meaning of life, and for an understanding of right conduct in life, or in his own words, for "the practice of the Science of Love". The preface, written after the completion of the work, states his life experience, his dominant desires, and the sources and form of the interpretation itself.

Tang's philosophy declares that:

(1) There is one all-pervading and omnipresent substance, which he calls ether. This ether is the basis of all things, whether organic or inorganic. Its manifestations in nature at large are electrical waves, force and atoms; in Man, physical body and Consciousness having its seat in the brain. Since Ether is one, the Universe with its manifestations, its infinite numbers of vast solar systems and minute particles, is one. Everything is it, therefore everything is I. The most subtle manifestation of Ether in Nature is Electricity and in Man neurological Consciousness. Indeed, neurological consciousness is but form-possessing electricity, and electricity formless-consciousness. Now, if we have demonstrated the brain as that which makes us conscious of the unity of our organs and parts and limbs as one body, we must further seek to know that Electricity in the same manner connects all organic and inorganic beings into one body.

(2) Since the whole universe, in virtue of the one absolute permeating Ether as its basis, is one body or organic being, and since a perfectly healthy body is concerned with, sensitive and responsive to, whatever happens to all other parts of the body, we therefore should be concerned with and respond to whatever happens to our fellowmen, nay, the whole animate creation. In other words, since there is free communication or mutual response in all parts of a healthy body, there should be in the same manner free communication or mutual response between all human beings. That we human beings have failed to realize our unity with the



whole universe and have been egoists, each minding his private interests, in ignorance or even at the expense of the interest of others, is to Tang-Szu-Tung a tragedy and an abnormality; all the castes and classes we set up, all the distinctions we carefully make, and all the cruelties we heartlessly tolerate and indulge in, are, in his words, self-mutilation similar to the cutting up into small pieces of one's own body. All insensibility to the pains and needs and cries of others is—to this sensible soul—self-paralysis.

(3) The virtue (the only virtue we need to cultivate) is Love—Love that knows no differing or opposing interests, that is the realization of our unity with all, of our literal oneness with all. Tang-Szu-Tung is not the first Chinese thinker in history to emphasize Love, but he is probably the first to reduce all virtues into the one virtue of Love. The main categories of cardinal virtues in Chinese ethics are the triple Wisdom, Love and Courage, the five virtues of Love, Justice, Propriety, Wisdom and Faithfulness, and also the category of Loyalty (to Emperors), Filial Piety, Purity and Fidelity (of women to men).

Tang argues, however, that Love, psychologically, is the only original virtue. He sustains his thesis in this way: Love is knowledge or Wisdom embodied in actions; Love produces Courage which is demanded in actions; Love calls out co-ordination and co-operation which are the essence of Justice; Love gives rise naturally to Faithfulness, and ends in actions we call Propriety; hence Love is everything; Wisdom, Courage, Justice, Faithfulness, and Propriety are only the effects of Love.

Further, he argues that Love is the only primal and final Virtue. Loyalty (of subjects to rulers), Filial Piety and Fidelity (of women to men) are, in contrast, but artificial, impartial virtues. This he proves as follows: Love is owed to all by all and claimed by all from all; but when Kings, fathers and husbands came along to claim the right of taking love without the desire to give it, the right of being served without the wish to serve, they distorted Love, and reduced it to these partial and artificial virtues of Loyalty, Filial Piety, and Fidelity. The result was slavery and selfishness. Hence Love is the first and the last virtue, free and yet binding; all else is bondage. "Therefore" says Tang, "all founders of religion, Buddha, Confucius, and Jesus, speak only of Love; when they refer to other virtues, they are simply employing

"names"<sup>1</sup> already formed and social usage, in order to make clear the application of Love and to help men to come into harmony with ease. Could anything hold a position equal with Love?"

(4) What is Love? In a universe in which Love prevails, all beings are equally concerned with the weal and woe of all others, as parts and limbs in a healthy body are concerned with the welfare of each other and ever ready to come to the relief of each other. The medical name of bodily paralysis in Chinese is "no-love". So Tang comments, "when there is no-Love, the parts of a body are like separate territories to each other. So when there is Love, separate territories must belong to each other like the parts of a body. Even when separate territories are made to belong to each other like parts of a body even that is not the highest realization of Love. For are not separate territories throughout the universe actually one body?"

More concretely, Love means, and demands as its one essential condition, free and unrestrained "Communication", that is giving and taking. Communication is fourfold (a) Communication between the Nation, i. e., China, and surrounding nations, which Tang claimed to have been hinted at in the classic Spring and Autumn; (b) communication between the ruling and the ruled; (c) communication between the male and the female. These two he claimed to have been implied in the Classic of Changes; and (d) communication between one's own self and others, which he found clearly taught in Buddhist sutras.

The present writer likes to think of Tang-Szu-Tung's "four communications" and one Love as an important step in the advancement or growth or expansion of Chinese ethical thought. It is evident that they are, on the negative side, the beginnings of modern Chinese criticism of, and revolt from, traditional Ethics; and, on the positive side of the process, the first step towards establishing new political, social, sex, and international morality. His "Communication between the ruling and the ruled" is a cry for Constitution and Parliament, a protest against Manchu despotism, and an anticipation of political democracy in present-day China.

<sup>1</sup> The conception of "name" is a very important one in historical Chinese philosophy. An adequate treatment of it is a task that falls outside the present essay. Suffice it to say that Tang is the first Modern Chinese to repudiate this conception with the instrument of Taoistic and Buddhistic logic; he recognized the havoc it had wrought in Chinese family, social and political life.

His "communication between the male and the female" is a voice raised against woman seclusion and an anticipation of the present Woman Emancipation Movement. His "communication between the Nation and surrounding nations" vindicates international commerce in China, and China's closer intercourse with other nations, urging her to struggle for her rightful place among the nations of the world. The following words of Tang may be quoted in this connection:

"When they (i. e., other nations) have attained greater prosperity than we, we are to learn from them; when they are in greater turmoil than we, we are to save them. It is possible for us to share with them a common learning, a common government, and a common religion. What arguments then can be advanced against such a small institution as international commerce?"

(5) Although Tang makes much of the "communications" between ruler and ruled, male and female, nation and nations, he has no conception of these distinctions as eternal and alterable. That would be to argue merely for amelioration. He is too conscious of the evils that caste has brought upon China. He protests against the accepted standard, category, and content of morality. That is not to say he proclaimed openly the abolition of monarchy, or the reorganization of the Chinese family on the basis of equality and freedom. But he prepared the way for this generation, by his polemic against traditional ethics, the foundation of that which existed, the absolutism of which had been unchallenged. He did denounce the three categories of Ruler and Subjects, Father and Son, Husband and Wife. He reduced the ethics of the Five relationships to that of the last one, Friends and Friend, arguing that the ethics of the first four Relationships must be subsumed under this one category. These are his words: "We all indulge in discussing Reform; yet we allow the Five Relationships to stand unaltered. In my opinion, so long as the ethics of the Five Relationships are not removed, all great principles can have no soil for germination. How much more is it so with reference to the Three Categories?"

Having regard to the fact that even today, as in Tang's time, Chinese leaders assert the possibility of introducing occidental mechanical arts, the factory system of production, large scale commerce, scientific education, while they wish to preserve the old Chinese ethics and the social arrangement which these ethics

sanction, Tang's pronouncement is truly remarkable. Were all other elements left out of *The Science of Love*, this insight would win for the book a unique place in the history of Chinese thought.

Again, though he made no suggestion of a concrete world organization, he has the vision, already hinted at, of a Humanity realizing its unity, sharing a common Learning, Government, Religion. "The principle of the Classics of Spring and Autumn is", he writes, "that the world is one family. There are natural geographical units; but there should not be separate peoples. We live on the common earth; and nothing will keep us permanently divided into nations. Nations will lose their power of control over men. When this comes to pass, where will the power of control be? It will be invested in no other than Learning—Learning as that into which all powers flow, and are absorbed!"

Finally, several quotations may be made to bring out the meaning of "communication between one's own self and others". In discussing the time-honored Chinese notion that men's craftiness in dealing with each other is silently brewing a great calamity, which if not averted before its ripening, will eventually fall upon the community, Tang offers "compassion", a term used by Buddhists as the solvent or antidote. "When Compassion prevails," he says, "I will treat all others as my equals and thereby be relieved of any fear of them; others will treat me as their equal and be relieved of their fears of me. Then Fearlessness will exile Craftiness. One of Buddha's epitaphs is 'the Great Fearless'. His ministry of saving me is through the offering of Fearlessness". After a few sentences, Tang continues, "Let those who desire to avert the great calamity by the power of mind, make the vow that he will labor not only for the salvation of China but for the wholesale salvation of even the most secure and prosperous occidental nations, and in addition, of all animate beings. For his spiritual power can not be increased if his mind is not fair."<sup>2</sup> In the 49th section he discusses the relation between personal salvation and cosmic salvation, i. e., the salvation of others, in the following words: "But if the labor for cosmic salvation is not preceded by that for

<sup>2</sup> The idea of salvation of all animate beings is in effect the intensification of the Confucian doctrine of extension of Love to men as well as animals, and is originally tied up with the Buddhist scheme of salvation. The Christian limitation of soul to human beings alone is so un-Buddhist and un-oriental that Tang devotes a whole section in his book to its repudiation.



personal salvation, one will find his Wisdom insufficient for practical purposes and at last the bankruptcy of his power of saving others. If he should be from the very beginning absorbed in the labor for personal salvation, he would have to struggle on in entire negligence of the welfare of "natural beings", which is evidently in contradiction to his original purpose. . . . Shall we give priority to the task of personal or of cosmic salvation? I reply: the difficulty arises from a false distinction of self and other selves. Listen! The truth is this: In the light of the vision that there is no self outside other selves and no other selves outside one's own self, personal salvation and cosmic salvation are identical."



THE NATIONAL HEADQUARTERS OF THE CHINA  
SCIENCE SOCIETY, NANKING.

Here it is obvious that Tang assumes the Buddhist Vid-janāvaadin psychology as the basis of his theory as to the relation of self and selves; also, he accepts the Buddhist mental discipline which aims at the destruction of Mana-consciousness as the ultimate means of arriving at that state of mind in which all ideas of difference and distinction between self and not-self disappear. To explain at length the elaborate system of Buddhist psychology is outside the range of this paper.

(6) But, in spite of his recommendation of the fanciful Buddhist mental discipline as the method for reaching that sublime

state of mind in which one understands all and loves all; in spite of his exaltation of Love over Knowledge; Tang has ample reason for assigning to Science a place—a very important place in Man's struggle for the embodiment of love, or, better, for the knowledge of Love. He welcomes Science not merely because it gives us power of control over nature and enriches our material life, but because, to his way of thinking, it leads to the highest wisdom. Let us see how he justifies himself here.

By recognizing Ether as the one all-inclusive and all-pervading spiritual substance, Tang is incurably a Monist; he conceives existence as one absolute existence. When a man fails to realize this living truth concerning existence and becomes self-centric, he views and measures all things surrounding him with reference to himself. Hence, such a person minimizes or magnifies things which are smaller or larger than his thought of himself; he names things which are contingent to, or farther away from him in space as near or far; and in time as present, past or future; his "self" is but a little drop in the ocean of existence; the rest is "not-self". Woe to him! His consciousness will be full of false distinctions—bigness and smallness, longevity and shortness, now-ness and then-ness, here-ness and there-ness, self and not-self; his mind will be disturbed by false fears and hopes; his Love will be limited; his life will be made miserable by clinging to, by exclusive engagement with, petty things and selfish plans.

The road to the Temple of Absolute Existence is paved with bricks of non-distinction. None who sees the Universe as distinct and separate blocks—this block and that block, I-block and you-block; none who views the Universe as pieces, or heaps of pieces, nearer and farther; none who views the Universe with diseased and short-sighted eyes can command the vision of the grand whole. Throw away distinctions! Then you will understand and Love. "In order to break distinctions", Tang writes, "we must first of all build up Science. But in order to do this, we must in turn discriminate distinctions. . . there is neither this nor that; this is but that and that is but this; it matters not whether it is or is not known; there is nothing to be known—this is what I call the breaking of distinction." To elucidate Tang's thought here, a passage preceding that just quoted may be given: "All these distinctions are endless deceptions. The occidental science serves remarkably as the key to unlock the whole mystery: what expands can be con-



tracted, what is invisible can be made visible, what disappears can be collected and preserved, what is extinct can be revitalized; sound and light are intangible, but can be caught as if they were substantial; matter is impenetrable, but can become transparent. If the study of sound, light, chemistry, electricity, gas and kinetic., are pursued with ever greater success, all distinctions will probably be undermined".

He concludes his argument thus: "That which attempts to discriminate distinctions is what is called in the Occident Logic, and is just that method of argumentation employed by Kung-Sun-Lung and Hweh-Shi, and Logic is what a seeker of truth should start with. From Logic proceeds Mathematics which is the application of the principles of Logic to the study of figures". (He is thinking of geometry). "Further, from Mathematics comes Science which is the application of both Logic and Mathematics, and is the instrument of a seeker in the next stage. When Science has been pursued to its completion, and the breaking up of all distinctions accomplished thereby, then a seeker obtains the consummate truth".

Evidently, Tang surrendered to the Buddhist doctrine of One Absolute Existence and No-Distinctions because of its ethical idealism. He embraced Western science because it abolished the closed Universe of fixed and irreducible categories and set up a fluid, therefore more acceptable universe. Here is a Chinese instance of absolute idealism which leaves room for change. Regarding Love as the law of life demanded by one Absolute Existence, and "Learning" as the means of realizing that Existence, hence of gaining vision into the inner necessity of Love, Tang's own name for his work is *The Learning of Love*. Wisdom gives the true Knowledge, it is the rationale of Love—this is the essence of the teaching. The present writer translates the title of the book as *The Science of Love* because Tang identifies Science and "Learning" in the preface, and in the body of the work (p. 12a, part 2) speaks of Science as the "substance" of "Learning", and of the successful completion of Science as the consummate stage of a "learner".

(7) What saved Tang, in spite of his Absolutism, from accepting a static view of the universe, with its corollaries of acquiescence in what exists and submission to evil, was (in the present writer's opinion) the urgent need of radical changes in Chinese national and social life, the new strength of the idea of progress conferred by evolutionary and experimental science, (which came to

him from afar), the ancient emphasis upon full, rich and creative life embodied in Confucianism, and, finally, the cosmic emotion—cosmic compassion, the courage of cosmic revolution—in Mahayanic Buddhism.

Tang's view of the constitution of the cosmos has already been delineated (see p. 9). We should add to that Tang's conception of Ether as a flux of "minute coming-into-existences and ceasing-to-be's", a term employed in Buddhist philosophy. The contents of this flux are so minute that they cannot be divided any farther, but as processes they spread out, durate and lengthen into the one eternal substance Ether, a substance that is, in his Buddhist terminology, "neither - coming - into - existence-nor-ceasing-to-be". Thus our author identifies Being and Becoming, and has found that wisdom of "eternity amid changes and immortality in life" which is, according to one distinguished European theologian, the essence of religion.

From this view of the make-up of the cosmos, several very important conclusions are drawn. They are:

(a) "The Oneness of Present, Past and Future".

Under this head, the 16th proposition stated at the beginning of *The Science of Love* is explained. This proposition reads: "There is Past, there is also Future, but there is no Present: both Past and Future are, however, Present". This inference about Time was to be expected. Since the duration of minute-life processes is continuous and all-a-piece, the natural and inevitable corollary is that you cannot cut the duration into unconnected pieces, saying, "this is what comes first, this is what comes after; or this is the precedent, that is the consequent". There is but one Duration. Further, the duration is made up of life-processes following each other so very rapidly that when, and even before, one can ever seize a moment and name it present, it has already been overtaken by the oncoming moments and relegated to the Past. Therefore be cheerful: the Future is ours already; there is but one Eternal Present.

(b) "The harmony of one and many".

All the world-systems in the cosmos, and all living beings in the thousands of world-systems are in the same cosmic stream and have their place in the same duration. "Should all living beings converge in me, I am not made a bit larger; should I be distributed among all living beings, I am not made a bit smaller", says Tang.

This rather mystical utterance points only to the fact that since I and all others are in the same cosmic stream, I am not alone, not small, can not keep myself within narrow personal limits or consider myself to be without others. Because of the cosmic life which is in all, one is not a grain bigger or smaller than others.

(8) From the conception of a universe in flux, and of a cosmic present being relegated to a past, Tang easily justifies dynamic change as the law of growth, in both group and individual life. Lao Tze's doctrine of inaction and Chinese conservatism, both historical and contemporary, are forcibly attacked. Words and phrases torn from their context in Confucian classics, Buddhist Sutras, and Christian bible, are quoted in support. Dynamic character, forward-striving life, changes and improvement in the life of the nation, are demanded by the new combination of circumstances. Insofar as Tang contrives to make Confucianism and Buddhism support and justify measures of reconstruction, and to find in their ancient ethical and religious teachings justification for the endeavors of the new age, he is bringing Confucianism and Buddhism in line with the new life and is pouring his new wine into old bottles.

(9) Tang's prediction of the destiny of our planet is an interesting blending of Confucian hope and Buddhistic vision with his own slender scientific knowledge. Here it is clear that his mind and outlook are by no means purely "scientific". He had received little scientific training, and moreover, science, in his time and even today, cannot provide direction for all departments of our complex life. Where the self-conscious human spirit questions ultimate things our immature science is silent as to the answers. Imagination, tradition, preconceived ideas, strong desires, announce conclusions which it were better for some to accept. Tang's view of the future of humanity is colored, notwithstanding his knowledge of scientific facts and acceptance of scientific method, by Buddhist notions. He is still indelibly a Buddhist.

(a) He accepts the theory of Evolution,<sup>3</sup> and the ascending course of human history. The golden age is yet to come; it is not in the past. In the face of hindrances to progress, the disorders attending reforms, he calls for patience, for courage, and the "long

<sup>3</sup> The term "Evolution", though not found in *The Science of Love* appears in a letter written by him to a friend. The First Chinese work on Evolution was published two years before Tang's death and he must have read it.

view". "We should think in the terms of thousands and tens of thousands of years, and not be peering at history through pin-holes", he says in one passage.

(b) The third and last period of human development, the period of Great Harmony or the Period of Universal Peace so-called in Kung-Yang's commentary on the Spring and Autumn, is the period when wars, rivalry, jealousy, anguish, hatred, selfish desires, and poverty will have ended; boundaries, distinctions, classes will have vanished away; freedom, equality and universal fraternity in one great human family will have been established. There will be no kings or emperors, or even *the* emperor, but a world-wide democracy; no religious Lords, or even *the* religious Lord; no religion; because every man and woman will have grown to the full stature of his or her being, and will embody all the qualities and excellences found in the "religious lords". "Fathers will have no need of practicing paternal care and sons no need of filial piety; elder brothers and younger will forget about their friendliness and respect, and husbands and wives their unison". Tang means that all our distinctive virtues are born of and sustained by a divided human life where segregations and groups obtain—born of and sustained by wall-civilization; and therefore will lose their significance and meaning when human life becomes one and cosmic consciousness supersedes group-consciousness. Paternal love, filial piety, and the other (Chinese) family virtues will be meaningless when Humanity becomes one big Family, just as Patriotism will be out-grown when Humanity becomes one Nation. The fanaticism that offers human lives on the altar of abstract, divisive ethical qualities or virtues, will be no more. Says Tang, "Those who wish to produce perfect nations will have to perfect the world; and those who wish to produce perfect families will have to perfect society". He also knows that "when nations are most perfect, there will be no nations; when families are most perfect, there will be no families".

But before this third and final stage is the Second Period of Human Development or the Period of Rising Peace, which Tang allows The Book of Changes to foretell—a period when "all nations on the earth will bow before one King and the followers of all religions before one "religious Lord". Here he is merely relating the opinion of an anonymous person and does not stop to expound it. Elsewhere, however, he sets forth plainly his own opinion that Buddhism, because of its consistent emphasis upon absolute equal-

ity in human relations, and its indication of the ideal state of affairs to be worked out by the human race, will be the religion which will enjoy a limited period of universality till it is lost in the Ocean of Perfection.

(c) Tang knows that in the distant future our earth will gradually change its shape and contour, lose its fertility, its moisture, its life, as a consequence of the cooling of the sun; that it will dissolve into particles which will form new planets. What then for him is the ultimate destiny of Man and his civilization? According to the Mahayanic Buddhist faith, our lives do not originate from Mother Earth; the Earth receives its life from us imperfect and deluded beings. We who have failed to realize the eternal Truth, who live in the prison-house of the "eight-consciousnesses" or "consciousness-bodies" of our own making, have brought the Earth and indeed the whole manifested Universe into existence. Therefore when we have by mental and spiritual discipline dispossessed ourselves of the illusory real "consciousness-body", the earth will vanish with us, its magical makers. We sustain and nurture the Universe in which we transmigrate, and from transmigrations suffer (samsara). The cessation of the Universe is to be coveted—it is our only task, our religious task. The earlier it is accomplished, the better. Thus, Buddhists may be said to be the most radical revolutionists extant; they plot for the life of the cosmos, crying "Down with Everything, including Ourselves!" Tang is still a Buddhist. His initiation into the mystery of Science has not alienated him from Buddhist Dharma. He would not have been disturbed by Bertrand Russell's pessimism in *A Free Man's Worship*.

Buddhism in the future may be willing to give credit to Tang-Szu-Tung for his identification, or still better, synchronization of the period of the greatest possible human achievement on earth with the period of emancipation or salvation of all men. For his scheme implies that secular achievement and religious duty—secular quest for finite progress and happiness, and religious quest for eternal truth and perfection—are no longer conflicting and mutually exclusive claims but are made one. "Mundane dharma" and "supermundane dharma" are identified, a Chinese Buddhist would say. Each step made in human progress is a religious gain; every discovery in Science and every effort to realize a world-organization, bring nearer salvation.



Tang makes his Man, since emerging from lower forms in the ascent of his destiny, pass three stages. They are the three Confucian epochs or periods of human development, two of which we have discussed. The other which is the first period is that of Turmoil and Discord. Tang had in mind no doubt a synthesis of the Buddhist prospect of Salvation and the Evolutionistic prospect of progress.

A few more sentences will round out the philosophy of Tang. In all probability, he had heard of Malthus' theory of population. But he seems not to have been worried by it. Scientific agriculture will make the soil more productive. Chemistry will prepare artificial food first from the chemical compounds found on the planet and then from the air. Anatomy and physiology will change man's organism to fit it to live on air, like the Taoist ascetic does. They will further "drain away the gross matter of human bodies and retain the subtle—decrease the body and increase the soul". (Note the influence of Christian dualism here). Finally, with the aid of eugenics<sup>4</sup> which improves the racial stock generation after generation, a new race of human beings will emerge as the old race emerged from lower forms of animate life. The new men will embody the accumulated "spirit" of their predecessors as men in the present form embody the accumulated "spirit" of the past evolution. They (the new men) will "use exclusively Intelligence and Force, and possess soul and no body"; they will find it possible to "dwell in water, fire, wind and air, and fly back and forth to the stars and suns and will suffer no harm even when the earth is completely destroyed". Again, in his own words, "when the karma of finite beings ceases, that of the earth also ceases; when the body of finite beings is removed, that of the earth is also removed". "All finite beings will have attained Buddhahood". Universal emancipation through civilization; individual salvation through social progress; realization of Truth through enrichment of finite cosmic life; destruction of life through its enrichment and perfection; religious attainment through scientific control; impartial love as life discipline and analytical Science as intellectual discipline in the realization of the oneness of cosmic life—these are Tang-Szu-Tung's noble though rather fanciful aspirations.

\* \* \* \* \*

<sup>4</sup> What Tang calls the *Science of Improving the Racial Stock* is probably eugenics if this science was then known to the Chinese.



It may not be amiss to close this essay with a few criticisms of our author, first emphasizing the fact that Tang-Szu-Tung's constructive work is not vitiated by his adherence in some respects to tradition.

He retained many Buddhist ideas, such as Karma, transmigration (samsara), existence of the universe in consciousness (vidjnanvada), and Buddhahood. For these he had no other support than tradition.

He read into Confucianism modern ideas, showing that he had but a slender grasp of the historic method.

He is pre-religious-historic in his notion that Jesus, Confucius, and Buddha are the Nirmanakaya ("manifested bodies") of one Dharmakaya; and that the three religions represented are revelations of truth, each adapted to the time, culture, and mental capacity of its respective age.

He had no historic understanding of any of these three religions, as a consequence of which he entertained the vicious idea that one historic religion, which he happened to find existing in his society, and which was flexible enough to be re-interpreted, (i. e., Buddhism) should be the world-religion. Such an idea engenders religious jealousy and rivalry.