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Scott, Roderick

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FUKIEN CHRISTIAN UNIVERSITY
Foochow, Fukien, China

"SIGNS OF SPIRITUAL ADVANCE IN OUR COLLEGE WORLD"

By Prof. Roderick Scott, (Prof. of Philosophy)

The observer can note a number of signs of advance.

(1) Students are getting more serious-minded. The most common question a student asks is, "What is the meaning of life?" Classes in philosophy and religion are larger than before; quite a number of students propose to major in philosophy, even though, in an intensely practical country, 'philosophy bakes no bread.'

By the same token there is less interest in Communism among college students; one finds communistic views only among junior high students; do they feel that Chinese communism is somehow only half-baked? Is it for the same reason that emotional religions appeals strike fire only among this younger group too?

Be that as it may, the new Religion and Youth Movement sponsored by the National Y.M.C.A., which was inaugurated by Dr. Sherwood Eddy, plans to face the thoughtful youth of the country with the challenge of a genuinely reflective religious program. Fukien is to have the honor of being represented on the Religion and Youth speakers' team this coming fall by Prof. W. Y. Chen, Dean of the College of Arts, and already a widely popular student speaker.

(II) The students at Fukien are reported to have one of the most active Student Christian Associations in the country. They continue to supply much of the leadership of the North Fukien Christian Student Union, which runs entirely under student power; they recently put on a very successful retreat with over 80 delegates from all the Foochow church schools.

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"SIGNS OF SPIRITUAL ADVANCE IN OUR COLLEGE WORLD"

In company with the faculty, the Fukien S.C.A. staged a three-day chapel series on "The Life Crisis" conducted by Acting President W. Y. Chen; attendance leaped from 30 to nearly 100; 45 asked for interviews, of whom 20 were non-Christians. Part of the significance of these numbers lies in the common student tradition that only a visiting speaker is worth listening to. "Why should I go to chapel?" a student was overheard to ask a friend, "I can hear that prof every day in class." The Eddys and the Stanley Joneses have got them into bad habits!

So active is this student Christian business that a government educational inspector complained there was too many student religious notices on the bulletin boards!

(III) Interest in the rural experiment station at Nieu Tien continues to grow among students and faculty. Our college is really in the country, really on the land itself, but rural reconstruction has been slow in getting started in Fukien, and until we got our Director of Rural Service, the rural service major was difficult to fit into the arts and science schedule for either faculty or students.

(IV) College educators are beginning to take hold of the religious problem in a new way. Under the auspices of the Council of Higher Education a conference was held in Shanghai in January to consider the problems of religion in the colleges from the standpoint rather more of the Chinese educator than has been done in the past, where in so many places religious work has been so much in the hands of the missionary professors. One prominent Chinese vice-president rose to defend the thesis that education should be for education's

"SIGNS OF SPIRITUAL ADVANCE IN OUR COLLEGE WORLD"

sake, and that religion had nothing to do with it; but he was completely outvoted by the delegates.

(V) A last sign is the project initiated by Professor Ralph Tayler Flewelling of the Department of Philosophy of The University of Southern California. Prof. Flewelling has been lecturing during the winter at the College of Chinese Studies in Peiping. He proposes to establish a series of international fellowships in philosophy under the banner of Personalism, or Personalistic Idealism, Dr. Flewelling on the Pacific Coast and Prof. Edgar Sheffield Brightman on the Atlantic Coast being the leaders of this school of thought.

The Fukien faculty endorsed most heartily Dr. Flewelling's project and the Chinese government has promised its support. "The work of the prophet", says Eugene W. Lyman, "in the Meaning and Truth of Religion" (p. 219) must be supplemented by that of the religious thinker." But so far, in spite of the dependence of western Christianity on religious thinkers, no formal effort has been made to prepare or develop religious thinkers for the Christian movement in China. There is hardly anything more modern in modern missions than this project would be if its noted creator should succeed, as he so earnestly deserves to do, in founding his fellowships in philosophy.

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FUKIEN CHRISTIAN UNIVERSITY

DEPARTMENT OF ENGLISH

Composition Bulletins. New Series, 1923.

Compiled by RODERICK SCOTT

Bulletin No. 1

Rules for Writing and Correcting Themes and
Marks used in Correcting Themes

I. Rules For Writing Themes

1. Decide on your subject.
2. Think it thru, asking the questions, What? When? Where? Why? How? about it, and jot down ideas about it.
3. **Arrange these ideas into an Outline. The final Outline must be handed in with the Theme whether given also in the Topic Paragraph or not.**
4. Write the first draft of the Theme on any paper, following the Outline or modifying it if necessary. (A Theme is graded as if it were the best work of the writer, even if three or four drafts should be necessary to produce your best work.)
5. Revise the draft, reading it **aloud**, noting and correcting faults of grammar and idiom, especially your own recurring faults, a list of which should be kept in a notebook.
6. Copy in dark ink on Theme Paper, as described by the instructor. Write on only the right hand half of the page and on only one side of the sheet.
7. Place title of Theme on first line of page 1, and begin first sentence of Theme on third line.
8. Number the pages with Arabic numerals in the upper right hand corner.
9. Reread final copy for errors, inserting omissions above the line with a caret. Draw a line through words to be

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omitted; do not erase such words; do not enclose them in parentheses.

10. Fold paper once lengthwise, with the double edge on the right.
11. Write your name and the number, title, and date of the Theme, at the top of the outside half page, thus:

Ding Li Daik

(1)

Narration: Personal Experience.

September 28, 1923.

12. If the Theme is rewritten, or corrected, or late and excused, write the words **Rewritten**, or **Corrected**, or **Late and Excused**, on the front of the Theme with your name and date when rewritten, corrected, etc.
13. **When a rewritten Theme is handed in, the original must also be returned.**
14. **Late Themes.**—New Themes are due on the date assigned. Corrected Themes are due on the last date stamped on the face. All late Themes must be accompanied by an Excuse Slip. If the Excuse is not granted new Themes will be lowered in grade 2 points for each day overdue, Sundays excepted; Corrected Themes one point for each day. Late Themes without an Excuse Slip are marked 0. Complete correction is not required: only an honest effort.

II. A. Correction of Themes

15. Themes are to be corrected according to the instructor's marks and criticisms.
16. Correct all old Themes in hand before writing new ones.
17. Copy correct idioms and new forms in an Idiom Notebook of some kind.
18. **Make special note of recurring faults.** "If a mistake is ever right, it is only right once."

II. B. How to Correct Themes

19. Write the following forms **twice, once in the margin**, in order to make the correct form clear to the instructor,
20. for rapid reading; **once in the text**, inserting in the

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21. line, or over the line, and cancelling the wrong forms (see 29) in order that you may perceive the function of the corrected form in the sentence:
22. (a) corrected punctuation
23. (b) corrected spelling, capitalization, syllabication, inflected forms
24. (c) new words and short new phrases
25. Write the following **only once**, for convenience, **in the margin or on the back of the preceding page** (not on the back of the same page).
26. (a) long new phrases or clauses
27. (b) corrected or rewritten sentences
28. (c) corrected or rewritten paragraphs, (where order of sentences has had to be altered)
29. Parts of sentence or paragraph no longer needed are to be cancelled.
30. Even if the instructor has himself made the proper correction, the student must make the same correction for himself, copying the instructor's correction, to insure attention to error involved.
31. Correction of Themes must continue until mark O. K. is given. Numbers in red ink refer to serial numbers in the Composition Bulletins; numbers in blue, enclosed in circles, to order and number of items yet to be corrected.

III. Marks used by the Instructor in Correcting Themes

In order to distinguish the various Bulletins, the serial numbers of No. 1 are referred to as printed, viz., 1-138; of No. 2 by prefixing the numeral 2, and 20 to numbers under 10; of No. 3 by prefixing the numeral 3 and 30 to numbers under 10. Ex.: 32 and 132 refer to Bulletin No. 1; 232 to Bulletin No. 2, serial number 32; 332, to Bulletin No. 3, serial number 32; 209, to Bulletin No. 2, serial number 9.

a. Marks in the MS.

32.

The words, clauses, or sentences to which the marginal corrections refer, are indicated by crossing out, by underscoring, or by enclosing in brackets or circles. A caret shows the point at which something is to be supplied. An inverted caret marks the omission of the apostrophe or of quotation marks. A vertical line at the left indicates a long passage at fault. Sometimes no indication of reference is made and the student is left to detect the error himself.

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b. Marks in the Margin

- 33. A awkward expression. Can't you improve it? e.g., "Their destination was arrived at by them."
- 34. abs. abstract noun.
- 35. act. active voice.
- 36. adj. adjective.
- 37. adv. adverb.
- 38. ante. antecedent.
- 39. a, art. article at fault. Insert or cancel. See Rules, Bulletin No. 2.
- 40. auxil. auxiliary verb.
- 41. B It is better to use.
- 42. C unexpected change of structure. e.g., "I prefer choosing my own friends and to carry out my own plans."
- 43. cap. capital at fault. Change what you have. See Rules, Bulletin No. 2.
- 44. cf. compare with. (Latin word, *confere*)
- 45. cl. clause.
- 46. coh. violation of coherence. See Bulletin No. 3.
- 47. comp. comparative degree.
- 48. con. connection faulty. Conj. omitted or wrong. Illogical sequence. Cf. Transition, 122.
- 49. condense Too diffuse. Too many words or expressions for your idea. Rewrite sentence or paragraph in shorter form.
- 50. condit. conditional mood.
- 51. conj. conjunction.
- 52. coord. coordinate.
- 53. cor., correl. correlative.
- 54. D definition, or define. See Bulletin No. 3.
- 55. def. definite (articles).
- 56. dem. demonstrative.
- 57. dict. Look up this word in the Dictionary. Copy the definition in your Note-book and in the margin, and make necessary corrections in the text.

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- 58. E ellipsis, the grammatical term for "something omitted." Cf. O, which stands for: You should omit.
- 59. Eng. Faulty English. Not English. Not good English, e.g., a case of slang.
- 60. Expand Write the same idea in more sentences.
- 61. fut. future.
- 62. Good Idea or expression meets instructor's approval.
- 63. idiom idiom at fault. Consult Bulletin No. 2.
- 64. imper. imperative mood.
- 65. indef. indefinite (article)
- 66. indic. indicative mood.
- 67. inf. infinitive.
- 68. intr. intransitive (verb).
- 69. introd. introduction.
- 70. irrelevant Ideas here are not related to your subject. Violation of unity. If necessary to make correction clear, rewrite entire paragraph.
- 71. M mood.
- 72. Meaning? Ideas vague, obscure, indefinite, confused, ambiguous. Make clear by using new word, or rewriting phrase, sentence or paragraph, repeating, defining, or expanding, etc.
- 73. N needed; is this needed?
- 74. NB Be sure to write this in your Idiom Notebook. See 17.
- 75. neg. negative.
- 76. no sent. A sentence here is wrong.
- 77. number agreement in number at fault.
- 78. O You should omit. Cancel. Cf. 58.
- 79. O. K. All right.
- 80. P punctuation at fault.
- 81. pp. pages.
- 82. parse What part of speech? How related to other parts of the sentence? Correct error.

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83. pass. passive voice.
 84. perf. perfect tense.
 85. ph. phrase. Used of any group of words in a sentence.
 86. pl. plural.
 87. plup. pluperfect.
 88. poss. possessive.
 89. prep. preposition.
 90. prin. pts. Write the principal parts of this verb in the margin and in your NB.
 91. Primer style Elementary English. You should write a more complex and varied style, characteristic of an educated man.
 92. prn. pronoun.
 93. prog. progressive.
 94. prop. proportion. The idea is given undue space for its importance, See Bulletin No 3.
 95. prs. present.
 96. pt. prt. past, preterit.
 97. ptc. participle.
 98. Q question. Determine whether this question you have written should be Direct or Indirect.
 99. qualify Meaning of noun or verb needs to be restricted or modified in order to make it more precise. Supply an adj. or adv. See Bulletin No. 3
 100. quot. quotation marks at fault. Sometime used to indicate that the student has copied material from dictionary or textbook without duly accrediting his source.
 101. R reference at fault. Not clear to what the noun or pronoun refers. Used for a general error in Coherence. Correction usually requires rewriting the sentence.
 102. rec. recurring fault of yours. See 18.
 103. reflex. reflexive.
 104. rel. relative. Determine whether Restrictive or Non-restrictive.

105. rep. repetition here is bad.
 106. rewrite Rewrite sentence, paragraph or composition. Often used when Theme is illegible or lacks neatness.
 107. S Expression or structure too involved or elaborate. Simplify phrase or sentence.
 108. S of T sequence of tenses at fault. See Bulletin No. 2
 109. sent. sentence. Make a new sentence here.
 110. sg., sing. singular.
 111. sp. spelling.
 112. str. structure, construction.
 113. subj. subject.
 114. subord. subordinate.
 115. superl. superlative degree.
 116. syl. syllable division incorrect. See 23.
 117. syn. synonym.
 118. tense fault in tense of verb.
 119. topic sent. topic sentence omitted or at fault. Write or Rewrite.
 120. topic para. topic paragraph omitted or at fault. Write or Rewrite.
 121. tr. transitive (verb).
 122. trans. a problem dealing with transition words, sentences, or paragraphs. See Bulletin No. 3
 123. U unity violated. No one main idea. The sentence contains unrelated ideas; the paragraph or theme unrelated topics. See Bulletin No. 3. Rewrite.
 124. V voice.
 125. vb. verb.
 126. verbal verbal noun.
 127. word incorrect or faulty word. Improve. Use a synonym.
 128. 1, 2, 3 Rearrange as the numbers indicate.
 129. ¶ paragraph. A new paragraph should begin here.

130. No ¶ No new paragraph should begin here.
131. ! Your statement is exaggerated or extravagant.
132. () Omit enclosed parts.
133. (-) hyphen to be supplied.
134. ○ Join the parts of a word, incorrectly separated. Combine two sentences into one.
135. ^ something necessary to the thought or structure omitted.
136. / punctuation omitted.
137. X some fault too obvious for comment.
138. XXX very, very poor.

FUKIEN CHRISTIAN UNIVERSITY

DEPARTMENT OF ENGLISH

Composition Bulletins. New Series, 1923.

Compiled by RODERICK SCOTT

Bulletin No. 2

Problems in the English Idiom

Important Rules of Grammar

Reference to the serial numbers of Bulletin No. 2 is secured by prefixing the numeral 2, and 20 to numbers 1-9. Thus 218 means Bulletin No. 2 serial number 18; 206, serial number, 6. 2113, Bulletin No. 2, serial number 113.

I. Introduction

THE college freshman may be assumed to be familiar with the systematic side of English grammar, and the grammatical rules reproduced below are given for reference only or for review. (See Section III.) But it is the established exceptions to formal grammar in a foreign language that a student learns last. These exceptions to the analogies of the language or to logical grammar in general which have been established by usage, are called **Idioms**, from a Greek word, meaning "peculiarities;" a good example is the phrase, "*How do you do?*" The first twenty idioms in this Bulletin are called **Tabu Idioms** for the following reason. They are typical forms of the most common mistakes in the written or oral English of foreign students of that language. If they are allowed to become habits, they mark the user as ignorant or careless. In Themes written for the English Department of Fukien Christian University they are *tabu*, i.e., forbidden. No Theme in which they occur may hope for a grade above 3, regardless of its other excellences. The student should familiarize himself with the problems and corrections involved in this list. Not all the errors are idiomatic, by the strict definition of the term, but they all belong together as a class of common expressions the use of which has not yet been mastered.

II. Tabu Idioms

1. HAS FOR IS. Ex. There *HAS* no roof on that house.
2. ALTHO AND WHEN USED AS COORDINATE CONJS. Ex. *ALTHO* he is a good student, *BUT* he cannot pass. *WHEN* I came to the house, *AND* I found my father here. To correct: omit either conj.
3. OMISSION OF THE CONJ. IN CONJUNCTIONAL PHRASES. Ex. *EVEN* he is a good student, he cannot pass. Anyone may come, *NO MATTER* a boy or a girl. Correct form: *EVEN IF*, *EVEN THO*, *NO MATTER WHETHER*.
4. OMISSION OF CONJ. HOW. Ex. I do not *KNOW TO PLAY* tennis. Correct: *KNOW HOW TO*.
5. DOUBLE DEPENDENT CLAUSE. Ex. *IF ANYONE WHO HAS* a book may come. Correct: (a) *ANYONE WHO HAS* a book may come; (b) *IF ANYONE* has a book, he may come.
6. AS WE KNOW AS PRINCIPAL CLAUSE. Ex. *AS WE KNOW THAT* all Orientals have black hair. Correct: *AS WE KNOW* (subord.), all Orientals have black hair.
7. CORRELATIVE WITH NEGATIVE. Ex: *NO SOONER* he arrived I was ready. Correct form of the correlative is *NO SOONER . . . THAN*, with inversion of subject and pluperfect tense: *NO SOONER* had he arrived *THAN* I was ready. Or simplify: I was ready *AS SOON AS* he arrived.
8. HAPPEN AS TRANSITIVE VERB. Ex. An accident *WAS HAPPENED* to me. *I WAS HAPPENED* to be home. Correct: Something *HAPPENED* to me, something serious, something funny *HAPPENED* to me last week. *I HAPPENED* to be home.
9. PERSONAL FOR IMPERSONAL. Ex. *I WAS HARD* to read it. Correct form: (a) Should be the impersonal *IT*, *IT WAS HARD FOR ME* to read it. (b) the thing as subj. not the agent, It was hard (or easy) for me to read. Or, (c) I found it hard to read.
10. CONFUSION OF ADJECTIVES MODIFYING THING AND AGENT. Ex. *I AM* very *INTERESTING* in this book. Rule: For the thing, use the active ptc., for the agent use the passive ptc. Correct: (a) thing, *THIS BOOK IS* very *INTERESTING TO ME*. (b) agent, *I AM* very much

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INTERESTED in this book. Or (c) noun for adj., *I TAKE* great *INTEREST* in this book.

The same problem occurs in the use of the following pairs of adjectives or participles. Note the idiomatic prepositions used: exciting, excited (by); tiresome, tired (by); astonishing, astonished (at); troublesome, troubled (by); fearful, afraid (of); frightful, frightened (by); wonderful, or strange, to wonder (at), to be amazed; satisfactory, or satisfying, satisfied (by).

11. THE IDIOM WOULD LIKE. Confusion of the verb, *LIKE*, to enjoy, with the phrase, *WOULD LIKE*, to wish. Ex. He *LIKES* to come here to study. Correct: He *WOULD LIKE* (wishes) to come. He *LIKES* to go to the city means he *ENJOYS* the journey; if his desire to go is in mind, the right form is, He *WOULD LIKE* to go to the city today. (This error is common among even the best foreign-educated Chinese).
12. CONFUSION OF LIKE, VERB, AND LIKE, ADJ. Ex. The river *LIKES* a long snake. Correct: The river *IS LIKE*, or *LOOKS LIKE*, a long snake.
13. IDIOMATIC PHRASES EXPRESSING LACK. A problem of both phrase and prep. Ex. Korea destroyed herself because her people *WERE LACK OF* spiritual unity. Correct forms: to lack, to want, to be lacking in, to be wanting in, to be in want of.
14. CONFUSION OF THE REST, PRN., AND THE OTHER, ADJ. Ex. First these children, and after them *THE REST CHILDREN*. Correct: (a) prn. phrase, *THE REST OF THE CHILDREN*. (b) adj., *THE OTHER* children, (or the others). Compare the idiom of BOTH: Wrong, *THE BOTH* men. Correct: *BOTH OF THE* men, *BOTH MEN*.
15. SEQUENCE OF TENSES. Wrong: I said you *ARE* a good student. I asked where his book *IS*. Rule: The tense of a verb in a dependent clause depends on the tense of the verb in the principal clause; the dependent tense follows the principal tense (Sequence); (b) exception, general truths are always put in the present tense. Correct: (a) I said that you *WERE*. I asked where his book *WAS*. (b) We were taught that the earth *MOVES* round the sun.
16. DIRECT QUESTIONS. Correct order: (a) interrogative,

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simple verb, subject; (b) interrogative, auxil., subject, verb. Wrong: *WHERE HE IS? WHERE HE GOES? HOW HE PLAYS? WHERE HE GOT THE HAT?* Correct: *WHERE IS HE? WHERE IS HE GOING? HOW DOES HE PLAY? WHERE DID HE GET THE HAT?*

The forms, *Where goes he? How plays he? Where got he the hat?* are correct, and may be found in the older translations of the English Bible, but they have ceased to be modern English.

17. INDIRECT QUESTIONS. Correct order: the reverse of Direct, interrogative, subject, auxil., verb. Wrong: I asked *WHERE WAS* his book. Can you see *HOW ARE* these two things different? We ought to know *WHERE DOES* our food come from. Correct: I asked *WHERE HIS BOOK WAS*. Can you see *HOW THESE TWO THINGS ARE* different? We ought to know *WHERE OUR FOOD COMES FROM*.

18. ARTICLE TABU, USING THE ARTICLE WITH ABSTRACT NOUNS. Ex. *THE PATRIOTISM* and *THE COURAGE* are among the highest virtues. (b) We should offer our services to *THE SOCIETY*. Correct: (a) *PATRIOTISM* and *COURAGE* are among the highest virtues. (b) We should offer our services to *SOCIETY*. Rule: Abstract nouns are by nature so general that they cannot be particularized by the definite article; but the above confusion arises from the use of the article also as a demonstrative when the abstract noun is in some way definitely restricted as by an adj. phrase, or restricted relative, thus: (a) *THE* patriotism *OF THE* Chinese, or *THE* patriotism *WHICH* the Chinese displayed is very noble. *THE CHINESE PATRIOTISM* is not incorrect, but omission of the article is better, *CHINESE PATRIOTISM*. Restriction is seen in the phrase, *AMONG THE HIGHEST VIRTUES*. (b) *THE* society *OF THE* last century was different; but *SOCIETY* is such a general word that it is better to say, *SOCIETY IN* the last century. For *SOCIETY* as a non-abstract or concrete noun, see Bulletin No. 2, 22).

19. ARTICLE TABU, OMITTING ARTICLE WITH CENTURY OR DYNASTY. Ex. *IN HAN DYNASTY, IN TWENTIETH CENTURY*. Here the particularization is so

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evident that there is little excuse for omitting the particularizing word, viz. *THE*. Correct: *IN THE HAN DYNASTY, IN THE TWENTIETH CENTURY*.

20. DOUBLE TABU IN COLLECTIVE NOUNS. (a) *FURNITURES* AND *INFORMATIONS* (b) *COMMITTEES*. Ex. (a) I left some *FURNITURES* in his house. Correct: some *FURNITURE*. He gave us some *INFORMATION*. For problem of classifier, some *PIECES OF FURNITURE*, some *ITEMS OF INFORMATION*, see 21; for problem in precision, distinguishing *FURNITURE, INSTRUMENTS*, etc., see 26. (b) Using the term *COMMITTEE* for the several members of the committee. We have three *COMMITTEES* here, George, John and James. Correct: We have three *MEMBERS OF THE COMMITTEE* here. It would of course be correct to say, There are three committees (collective nouns) represented here respectively by George, John and James. The same error occurs when three professors are referred to as, three *FACULTIES*.

III. Miscellaneous Idioms And Grammatical Rules For Reference

NOUNS—

21. (1) **Classifiers** with collective nouns. Where Chinese employs a classifier for every noun, English confines their use to collective nouns. *Piece* is the most common classifier; whence use of *piece* in Pidgeon English to translate Chinese classifiers of all kinds, e.g., one piece man. *Item, example* and *article* are also used; and *sort, kind, form, and type*, where distinctions of class are in mind. A piece of furniture, a piece of news, a piece of property, a piece of information. Also an article of furniture, an item of news, an example of literature, an article of clothing, some bits of dirt; a disease, but a *case* of malaria.
- (2) Problems of **Precision**.
22. (a) Different meanings in sing. and in plural.
- | | |
|------------------------------------|---------------------------------------|
| i. <i>property</i> , possessions | no pl. |
| ii. <i>a property</i> , a quality | <i>properties</i> , qualities |
| iii. <i>instruction</i> , teaching | <i>instructions</i> , directions |
| iv. <i>a good</i> , a benefit | pl. used only in science of Economics |

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- v. no sg. *goods*, movable property
vi. *literature*, the best writing *literatures*, the collected writings of several nations
vii. no sg. *clothes*, clothing
viii. *society*, people in general no pl.
ix. *a society*, a group *societies*, groups
x. *work*, labor, task pl. "two *kinds of work*."
xi. no sg. *works*, deeds, writings; a factory; a mechanism.

23. (b) *voice*, sound of human beings in speech; *noise*, confused sound of any kind; animals *cry*.
24. (c) *book*, a textbook; distinguish *volume*, *copy*, and *number* or *issue* of a magazine; *department*, the large division of the curriculum, *course*, *subject*, smaller divisions; a *course* may include *subjects*, or may be used as equivalent to *subject*. Ex. the English Department has six courses; Freshman English is one course; it includes two subjects, Composition and Literature. To use *book* for *subject* is good Chinese but bad English.
25. (d) *machine*, the general word; *machinery*, a group of machines; *mechanism*, the parts of the machine, the operation; *engine*, a special machine, for producing power.
26. (e) *article*, most general word; *tool*, general, but used of hand articles; *implements* are coarse tools; *instruments* are fine tools; *apparatus* consists of the collected instruments of a laboratory or athletic sport; small scientifically constructed tools are *devices*; larger are *appliances*; still larger, *machines*; *furniture* consists of chairs and tables, etc.
27. (3) The problem of **Personification**. Rule: Don't use personification but if you feel you must, then strong things are masculine, as Sun, Winter, Death, War. Abstracts are feminine, Virtue, Truth, Peace, Liberty; also Earth, a ship, a college. Personification is poetic and belongs only in poetic discourse.
28. (4) Using a concrete noun where structure calls for abs. noun. Wrong: *The great men* of today are due to the fact that they have high personalities. *A strong nation* depends upon a good religion. Right: *The greatness* of the great men of today is due to the fact, etc. *The strength* of a nation depends on whether it has a good

religion or not; or, *The strength* of a nation depends on (the goodness of) its religion.

ADJECTIVES—

(1) Problems of **Precision**.

29. (a) *gold*, made of gold; *golden*, having color of gold, very precious, *golden* thought, flourishing, *golden* age. *gilt*, painted with gold paint; *gilded*, false, painted.
30. (b) *sad*, or *sorrowful*, unhappy, causing sorrow; but *sorry*, which only accidentally resembles *sorrow*, means ashamed, or chagrined.
31. (c) *Some* in the predicate of positive sentences; *any* of negative. Ex. He has *some* bread. He has *not* found *any* money (Or, He has found *no* money). Also, We saw *another* man: We did *not* see *any other* man. In questions, *any* is better than *some*, Has he found *any* money?
32. (d) *A little*, *a few* are positive; they mean, *some at least*. *Little*, *few*, are negative; they mean *not much*, *not many*. He had *little* money. He read *few* books: *not much* money; *not many* books. He had *a little* money; he read *a few* books—*some at least*, tho the number was small.
33. (e) *all* collects, *All* men will die; *every* divides, it refers to individuals, but not to separate individuals. This rule refers to *everyone* here; *each* distributes, it refers to separate individuals, but does not particularize, *Each* student must do his own work.
34. (2) The *worth* idioms. This man is *worthy* of help, *worth* helping, *worth* your help; This thing is *worthwhile*, *worth* your doing. People are *worthy*, and *worth*; things, *worthwhile* and *worth*.
35. (3) Cardinal numbers, no prep. as in Chinese. *Ten* books, *two thousand* years, *one dozen* eggs; but *thousands* of years, etc.
36. (4) Neg. *None* equals *all not*, *no* equals *any not*, *never* equals *always not*. Wrong: *Any* nation *cannot* exist; I *always* did *not* have an opportunity. Correct: *No* nation can exist. I *never* had an opportunity.
37. (5) Idiom. *A great many* men; *a great deal* of interest.
38. (6) Distinguish the adj. *all ready* from the adv. *already*.

THE ARTICLE—

39. (1) General Rules. 1. To particularize, use the de-

- finite art. As of things already known or to be described.
40. The sun rises. The house that my brother built still stands. To particularize a class but not the individuals. The horse is a useful animal: exception, man, woman, regarded as abstracts. 2. To designate an individual as one of a class, or, more simply, before every singular common noun, use indef. art. This use is seen in the fact that *a* comes from *an*, and *an* from *one*. *A man is one man*.
 42. The plural omits any article. 3. For nouns so general as to require no particularizing, or embracing the whole of a class, no art. Abstracts: love, experience, man, physics. (See Tabu 18). Whole of a class, ex. title of president, kind of boy, this sort of thing.
 43. (2) Idiomatic uses.
 44. (a) Def. Art: Names of public buildings, the Tai Shan Temple; names of mountain ranges, oceans, rivers, gates, ships, the Min river; exception—a single mountain, Kushan mountain; bays, ports, Port Arthur; what is *the* English for Foochow, but he speaks English like a native; names of papers, The China Press; sole things, the sun, the equator, the universe, the Bible; the late President; the Emperor; to the left; by the day, but four cents a box.
 45. (b) Omission of Def. Art.: Congress, Parliament; on foot, by train, on Monday morning; going to school, going to sea; most students are polite (not *the* most).
 46. (c) Use of indef. art.: A member of a family, He is a Ling, I believe; I have half a mind to do it; many a tear was shed; how beautiful a day it is.
 47. (d) Omission of indef. art.: to work as clerk; day after day, face to face, side by side; he became King; was elected president; in advertisements; when a noun is used as a mere word, in textbooks on grammar.

PRONOUNS—

(1) Problems of **Precision**.

48. (a) Restrictive and Non-Restrictive Relative. 1. In the Res. Rel. the clause limits or restricts the meaning of the antecedent, hence no comma: The engineers *who (that) refused to submit* were discharged (i.e., some of the engineers) 2. In the Non-Res. Rel. the clause is explanatory, and not required by the thought, hence use a comma:

The engineers, *who refused to submit*, where discharged (i.e., all the engineers were discharged).

49. (2) Poss. Prns. Not, the hands of *them*, but, *their* hands.
50. (3) Problems in the demonstrative. (a) Not, *all what*, but *all that*, or simply *what*, for *what* equals *that which*, or *all that*.
51. (b) The air of the hills is cooler than *that of* the plains.
52. (c) You paid your debts; and *this* is enough to prove your honesty. The wrong form, which is very common, is, *and it is enough*, etc.

VERBS—

(1) **Precision in Meaning**. A. In pairs:

53. (a) *affect*, to influence, to alter, i.e., to produce an effect, or result, My injury affected my hearing; *effect*, to do, make, carry out, to effect a purpose, Have you effected any results? *Effect* is also a noun; *affect* is only a verb.
54. (b) *borrow*, *lend*. You borrow from me; I lend or loan to you. In Chinese the same word for both ideas.
55. (c) *lay*, transitive; *lie*, intransitive.
56. (d) *steal*, tr.; *rob*, intr. To steal a watch from a man. To rob a man of his watch. To rob a house.
- B. In groups, with slight but important distinctions:
57. (a) *care*, *charge*. 1. To watch, guard—care for, take care of. God cares for us. Take care of your books.
58. 2. To manage, attend to—care for, take care of, have the care of, have charge of, take charge of, look after.
59. The Dean has charge of the discipline. 3. To feel concern or interest—care for. I care very much for music.
60. He doesn't seem to care for his friends. 4. Negative wish—I don't care to. 5. It makes no difference to me—I don't care.
62. (b) *charge*. Four important uses of charge are: to charge the enemy, to charge a person with a crime, to charge a bill of goods to or for a person, to charge a dry cell.
63. (c) *constitute*, to form, to make up as essential parts; The freshmen and sophomores constitute the lower classes; 2. *consist of*, which is the same as *be composed of*, to have as its parts; the opposite of *constitute*. Water consists of, or is composed of, hydrogen and oxygen. 3. *contain*,

to hold, include. The room contains air. 4. *comprise*, to embrace, These courses comprise all the required work. 5. *consists in* defines the nature of. A man's life does not consist in things. 6. *constitute* also means to establish. 7. *compose* also means to put together.

64. (d) *learn*, precedes knowledge; knowledge comes from *study* and *learning*. Hence, I read the letter and *knew* my father was ill is wrong; I *learned* my father was ill. The first stage is: study, learn, find out, discern, ascertain. The second stage: understand, comprehend, realize (understand clearly after long effort), appreciate (realize the value of). The final stage is: *to know*. *To recognize* is to perceive as previously known.
65. (e) *wear*, the most general word, to carry on the body an article of clothing or badge, to have on, to be dressed in. He wears foreign clothes. *Put on*, to place on the body. Having put on my clothes, I wear them. 3. *dress*, to put on all the clothes. Can you dress yourself?—to a child or injured man. 4. *dress*, absolute use. *He dresses well*.
66. (f) say, speak, talk, tell (relate, inform), state (formal) discuss (formal), describe, mention (refer to). 1. To say, speak, talk, tell, to a person, of or about a thing. To speak and talk with a person; wrong: *to say with*, *to tell with*! 3. Objects: say a word, speak a speech, or a word, talk (no obj.), tell a story, plan, idea, tell a lie; state a proposition; discuss a problem (never discuss about): describe a scene; mention an incident.
67. (g) *see*, to become conscious of an object of vision; to *look at*, to make a conscious effort to see. We may look without seeing as in the dark; we may see without looking as in the case of a flash of lightning. *Inspect*, look at minutely; *view*, *survey*, look at comprehensively; *watch*, look for with expectation.
68. (h) *strike*, the general term, to give a blow to; *hit*, is colloquial and used by children; *beat* is to strike repeatedly; also to overcome. *Stroke* is a noun.
69. (i) *take*, to grasp, remove, carry away; *bring*, to carry to; *carry*, to convey, support; *get*, to obtain; *fetch*, to go and bring.
70. (j) *win*, to gain, win a battle, win a prize; *conquer*, to overcome, to conquer an enemy; not to conquer a battle;

to *defeat* is the same as to conquer; *to succeed in* is to accomplish an aim.

C. Where the preps. used vary the meanings.

71. (a) "I *believe in* you, but I do not *believe* you when you say this"—means I have *trust in* (believe in) you as a man, but I do not put any *credit in* (believe) your words. *To believe on* is to accept as an object of religious trust; Biblical, not modern.
72. (b) *carry on*, continue; *carry out*, accomplish.
73. (c) go at (undertake energetically), go back on (abandon), go in for (take part in, e.g., athletics), go into (investigate), go on (continue), go over (inspect), go thru (study thru).
74. (d) look after (attend to), look at (see), look for (search; expect), look into (investigate), look over (inspect).
- (2) **Precision in form.**
75. (a) Auxil. of **Futurity**. Usage may be regarded as having conquered grammar in this perplexing idiom, so that the Rule can now be simply stated: Use *shall* or *will* in first person, *will* in second and third, *would* or *should* in all three persons. (would and should are 1. the past tense of will and shall for use in dependent clauses following Sequence of Tenses. 2. the conditional forms). There are three special cases: 1. For promise in first person, *I will*. 2. In Biblical prophecy, third, The moon *shall* be darkened; command, second, Thou *shalt* not lie; and in legal or athletic directions, third, The basket ball *shall* be an inflated sphere, eight inches in diameter. 3. For weak obligation, in all persons, *should*.
76. (b) Auxil. of **Obligation**. 1. *Must*, strong external obligation or necessity. 2. *Should*, weak external obligation. 3. *Ought*, strong inner or moral obligation, sense of duty. 4. *Have to*, weak inner obligation. The princ. pts. are:
- | | Pres. | Past. | Fut. |
|--|----------|---------------|---------------|
| | must | had to | must |
| | should | should have | should |
| | ought to | ought to have | ought to |
| | have to | had to | shall have to |
77. (c) to be accus- used to shall become accus-
tomed to tomed to
78. (d) (be) has become became shall become

Do not use pres. of *become*; either use *be*, or *has become*.

79. (e) Auxil. of **Progressive** Action. Review the forms: I am loving, I was loving, I shall be loving; I have been loving, I had been loving, I shall have been loving, if I were loving; I am being loved, to be loving, to have been loving. Usually requires some expression of time. *I am writing* to my friend *now*; *I was writing*, *when* you arrived.
80. (f) Auxil. of **Perfected** Action. Problem of the perf. and plup. tenses may be solved by observing the time relations in the sentence. *I have lived* in this city *now* for *three years*. Much damage *had been done* *before* help arrived.
81. (g) Auxil. of **Emphasis, Negation and Interrogation**. Do. Positive. For Emphasis, Indic. I do study, I did study. Imper. Do go with me. Negative, indic. I do not study. I did not study. Cf. exception, I dare not; also I do not dare. Imper., Do not study. Interrogation, pos. and neg., Do you study? Did you not study? Also, Are you studying? Were you studying?
82. (h) Auxil. of 1. **Condition** and its consequences. Often called the Conditional Mood. In the consequence use *shall* or *should*, first person; *will* or *would*, second and third persons.
- | | |
|-------------------------------|------------------------------|
| Dependent cl: Condition | Principal cl: Consequence |
| Pres. { If I meet him, | I shall know him at once. |
| or { If I met him, | |
| Fut. { If I should meet him, | I should know him at once. |
| { If I were to meet him, | |
| Past { If he had met me, | he would have known me. |
| { If I had been in his place, | I should have paid the fine. |
- The *if* can be omitted; then reverse order. *Should he* meet me; *Were I* in his place; *Had he* met me. Sometimes the Condition is omitted, or understood: He *would* never agree to that ("if you asked him," understood).
83. 2. **Purpose**, with conjs. in order that, that, lest (that not); *that you may* (pt. *might*); *lest* you *should* (pt. *should*—in S. of T.)
84. 3. **Wish** or **Order**. Important only with verb *to be*, as in, The decision is that the student *be* excused; common in the formal language of public meetings.
85. (3) Important **Principal Parts**.

1. bear, bore, borne; be born. 2. begin, began, begun. 3. bid, bade, bidden. 4. choose, chose, chosen. 5. flee, fled, fled. 6. flow, flowed, flowed. 7. fly, flew, flown. 8. lay, laid, laid. 9. lie, lay, lain. 10. lose, lost, lost. 11. loose, loosed, loosed. 12. loosen, -ed, -ed. 13. rise, rose, risen. 14. raise, -ed, -ed. 15. strike, struck, struck (stroke is a noun).

ADVERBS—

86. (1) **Precision**. (a) *Doubtless* and *no doubt* have weakened greatly in meaning; they signify "probably." It is *doubtless* true that most students are lazy. Most students are *no doubt* lazy. *There is no doubt* and *undoubtedly* still retain full strength of meaning. *There is no doubt* that plague is a contagious disease. The French are *undoubtedly* more excitable than the English.
87. (b) Students *often* (frequently) use *always* (without any exception) when they really mean merely *often*.
88. (2) Problem of **Coherence**. (a) The adv. is placed between an auxil. and the principal vb., The wind had *suddenly* risen.
89. (b) So also the neg., We have *not* seen him.
90. (c) The adv. is placed first in the sentence when it qualifies the whole sentence, and for emphasis.
91. (d) The position of *only* worries all its users. Rule: Place *only* before the word or phrase it modifies. *Only* he promised to read that book (no one else). He *only* promised (but did not actually read it). He promised *only* to read (but not to report on it). He promised to read *only* that book (and no other book).
92. (3) Advs. derived from prns. (a) From *the*, *that*; there, thither, thence, then thus. (b) From *he*; here, hither, hence. (c) From *who*: where, whither, whence, when, how. *Thither*, *hither*, *whither* is motion to; *thence*, *hence*, *whence* is motion from.
93. (4) Idiom. *The more* men have, *the more* they desire. *The sooner* he comes, *the better* for him. Used only with comp. degree. The first *the* is a rel. adv., the second *the* is a dem. adv.
94. (5) Idiom. *Very* with prs. ptc., *very much* with pt. ptc., *very exciting*, *very much excited*; exception, *very tired*.

PREPOSITIONS—

95. (1) Problems of **Precision**. (a) *Of* relates to material; *with* to the instrument; *by* to the agent. The house was made *of* wood, *with* tools *by* a man.
96. (b) *For the sake of* equals *in the interest of*. I am doing this for the sake of my friends. *Because of* means *on account of*. Because of their poverty, they lose their ambition. Wrong: For the sake of their poverty, etc.
97. (c) The man stands *in front of* the house, i.e., before. Those windows are *in the front of* the house. Also *behind*, and *in the rear*, or *in the back part of* the house.
98. (2) Preps. following verbs. (a) general, idioms, e.g., arrive at, depend upon, interfere with, partake of, laugh at, succeed in, take part in, think of., etc. (b) preps. having the meaning of the prefixes of the verbs: *ab*—absent from, abstain from; *ad*—adapt to, address to, attend to, apply to; *con*—communicate with, compare with, etc. (c) Case of precision where the object of the verb differs according to the prep. used, e.g., adapted to (by plan), adapted for (by nature); to agree with a person, to agree to a statement; to correspond with a person; to correspond to a thing; differ from (in likeness), differ with (in opinion); part from (a person), part with (a thing), etc.

CONJUNCTIONS—

99. (1) **Correlatives**. Conjs. used in pairs: both...and; either...or; neither...nor; whether...or; not only...but also; no sooner...than; same...that; same...as; such...as. Care should be taken that they modify parallel words: He was *not only* accused, *but also* punished. If the conj. is placed at the beginning, the order of the verb is reversed: *Not only* was he accused *but also* punished.
100. (2) **Precision**. (a) *I doubt whether; I wonder why*.
101. (b) *because* and *for*; the *cause* and the *reason*. Thus: He will die *because* he has cholera. He will die some day, *for* all men are mortal. He will succeed *because* he has worked hard; *for* persons who work hard succeed.
102. (c) *while* for *and*, Wrong: The Americans are white *while* the Negroes black. Correct: change *while* to *and*; or insert a verb, *while* the Negroes *are* black.
103. (d) *Until* for *while*. Wrong: *Until* the world lasts, the

earth will revolve. Correct: *While, as long as. Until* expresses time before. I shall work *until* it gets dark. Or, above, The earth will revolve, *until* the world stops.

104. (e) *since*, the reverse of *until*, from the present time dating back. Two years *have* passed *since* my father died (perf). It is a week *since* the holidays commenced (pres). With the past tense use *after*: Two years *passed after* my father died. *Since* means also *because*.

PHRASES—

105. (1) **Precision**. (a) Translate the Chinese ph., not, *I dare to say*, literally, but *I venture to say. I dare say* means *perhaps*.
106. (b) **Questions posed in negative form**, which are so common in English speech, expect an affirmative answer. *Didn't you do it? Isn't this your book? Weren't you there?* It is the rising reflection with which the question is uttered that leads to the affirmative response, *Yes*. But if the answer is negative, the *Yes* becomes absurd. Wrong: *Yes, I didn't do it*. Correct: *Yes, I did it. No, I didn't do it*.
107. (c) at night, by day, by night, in the day time.
108. (d) *A friend of mine* and *I*, unless the former has been already referred to, then, *My friend* and *I*. *My father and I* is correct, for a man has only one father.
109. (2) For *under this condition*, the right ph. is *under these circumstances*. For *as I think*, use, *it seems to me*.

PUNCTUATION—

110. Punctuation consists of a series of written signs, which, like words, have been invented to make thinking visible, i.e., by showing the relation of words and phrases, etc.
111. The indentation of the first line of a paragraph is such a sign; similarly indentation for each speaker indicates conversation. (Unity is the internal quality that marks a paragraph). Punctuation is based partly on good sense, so that a good deal of freedom in its use is permitted.
112. Rule: See that your punctuation tells the truth: don't put a period after a question; don't put a clause between two periods as if it were a sentence; don't leave quot. marks out as if you had written the words yourself; don't forget to indent your paragraphs, etc.

CAPITAL LETTERS—

113. A capital letter should begin 1. Every new sent. 2. Every line of poetry. 3. Every name of deity. 4. Every proper name. 5. Adjs. derived from proper names (with exceptions). 6. Names of historical eras and important events. 7. Names of political parties, religious sects, etc. 8. The principal words in titles. 9. Names of days, months, and festivals, but not of seasons. 10. The words, North, East, South and West, when they refer to sections of the country; small letters when directions. 11. Names of college classes, departments, and subjects. 12. Many abbreviations.

SYLLABICATION—

113. *Syllabication* may be simplified as follows. There are as many syllables in a word as there are vowel sounds, not vowel signs (unless the spelling is phonetic). Divide (a) so as to put a consonant at the beginning of a syllable (b) between two consonants; (c) by prefixes and suffixes, i.e., (d) by the composition of the word. Thus *ma-son*, *din-ner*, *re-fer*, *re-fer-ence*, *be-tween*.

SPELLING—

In the present unscientific and unphonetic state of English Spelling, rules are difficult to formulate.

114. (1) The student's chief trouble is with the addition to words of the endings *ing* and *ed*, and other suffixes. Rule: Words of one syl. containing one vowel and one final consonant: double the latter, rub-bing, stop-ped, din-ner. Words of more than one syl. with accent on final syl. are in effect the same: refer, refer-ring, excelling. (2) Words of one syl. and two vowels (group-ing, hat-ing), or two final consonants (jump-ing) and words of more than one syl. not accented on the last, or with two vowels (offer-ing; repeat-ing, resum-ing) do not double. 116. (3) Prefixes can be handled either from simpler form of the word, petition, repetition, appoint, disappoint; or from some knowledge of the composition of the word, ac-com-modate. 117. 4. Note also, as common, final-ly, study-ing, ath-le-tic.

A Working List of Transitional Words

CONJUNCTIONS AND ADVERBS

(1) **Coordinate.**

1. Series: first, secondly; again, finally.
2. Addition: and, too, now, well, moreover.
3. Alternation: or, nor, otherwise, else.
4. Contrast: but, yet, still, however, only.
5. Consequence, a conclusion: therefore, hence, consequently, accordingly, then, so then, for, under these circumstances.
6. Continuing the thought: truly, in fact, surely, certainly, of course, naturally.
7. Particularizing: at least, at any rate, for instance, indeed, specifically, anyhow.

(2) **Subordinate.**

1. Time: when, then, while, since, until, soon, late, already, now that, so long as.
2. Place: where, whence, above, far, hence.
3. Manner: as, as if, thus, so, well.
4. Comparison: as much as, no less than.
5. Cause: because, as, since, in as much as.
6. Purpose: that, so that, in order that, lest.
7. Result: His work was *so* good *that* he passed.
8. Condition: if, unless, provided, suppose, as if, whether...or no.
9. Concession: tho, altho, no matter how.
10. Introductory: I said *that*.

FUKIEN CHRISTIAN UNIVERSITY

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The Organization and Development of Thought
in Exposition, Description and Narration.

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I. Introduction. a. English Composition as Exposition

Skill in the organization and development of thought, i.e. power to think clearly, can best be acquired thru a study of Exposition, that type of expression the aim of which is to explain, because the efficient Exposition follows two main principles of efficient thought, viz., **Clearness** and **Accuracy**. An explanation which cannot be understood and which is inaccurate is obviously no explanation at all. And since Exposition (including Expository Description, Expository Narrative, and Persuasion) embraces 95% of the organized written and oral language of any educated person, and is therefore directly serviceable in practical life, it is quite proper to concentrate the study of composition on Exposition, and to take Exposition as the norm for the general principles of composition. The modern scientific age is one of defining, criticising, elucidating, understanding and interpreting. Everybody needs to know how to explain—the student, the teacher, the preacher, the editor, the scientist, the business man, the engineer, the writer, the athletic coach, the politician, the reformer—and to understand explanations.

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b. The Other Types of Discourse

In a general composition course the other types of discourse—Narration, Description and Argumentation—may be briefly and somewhat incidentally studied as follows: Narration without plot as the recounting of a series of events prepares for Expository Narrative and offers opportunity for easy writing where attention may be concentrated on reviewing grammatical forms and simple sentence structure. Description, as the selection of the significant details of a scene in order to arouse in the reader's mind the picture seen in the writer's mind, prepares for Expository Description and offers training in observation, imagination and the use of connotative words. Narration with plot, extensive descriptive writing, including poetry, the familiar essay, and extended work in debates, belong not to a general course in composition but to advanced courses and students with special aptitudes.

II. The Organization and Development of an Exposition

The development of an Exposition advances, in general, by the following stages:

- (1) A **subject** is chosen and material answering the questions,
 1. What? Where? When? Why? How? about it gathered, if necessary, from experience, from experience and study, or from books alone.
 2. (2) Selection is made among the various phases of the subject and the subject thus **limited** in the interests of Unity. e.g., Subject: "War"; subject limited: "Evils of War."
 3. (3) A **title** is chosen which indicates this limitation.
 4. (4) The subject, as limited, or the terms of the subject are properly **defined**; and if necessary the terms used in that definition. See 27, below.
 5. (5) The subject is next **analyzed** or resolved, by reflection or experiment, into its "factors" (the mathematical term) or constituent parts or **divisions**. If the division is complete or logical, it is called scientific classification; if incomplete, as usual when dealing with general subjects, it may be called partition. e.g.:
Scientific classification

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A machine—its parts and method of operation
A process—its stages
General division, or partition
An institution—its subdivisions
A general idea or problem—its divisions
An argument—the brief

6. (6) These factors or divisions are next classified into major groups with subdivisions and listed in a logical or scientific order (e.g., order of time or chronological, as in Expository Narrative, order of space or topographical, as in Exposition Description, order of perception, simple to complex, familiar to strange, cause to effect, etc.) Thus the plan or **Outline of the Theme** is constructed; and always constructed **before** the Theme can be written. This classifying of factors with proper subordination and coordination indicates the organic nature of exposition and of thought.
7. (7) Provision is made for definition of factors at appropriate places. See 28, below.
8. (8) The major factors are distributed thru a series of paragraphs and **topic sentences** made for each (see 18, below). The **topic paragraph** contains the list of the factors. e.g.:

The Divisions of Zoology (title limited)

I shall use the term zoology as denoting the whole doctrine of animal life, in contradistinction to botany, which signifies the whole doctrine of vegetable life. (definition)

Employed in this sense, zoology, like botany, is divisible into three great but subordinate sciences,—morphology, physiology, and distribution,—each of which may, to a very great extent, be studied independently of the other. (topic para.)

Zoological morphology is the doctrine of animal form or structure. Anatomy is one of its branches; development is another; while classification is the expression of the relations which different animals bear to one another, in respect to their anatomy and their development.

Zoological distribution is the study of animals in relation to the terrestrial conditions which obtain now, or have obtained at any previous epoch of the earth's history.

Zoological physiology, lastly, is the doctrine of the functions or actions of animals. It regards animal bodies as machines impelled by certain forces, and performing an amount of work which can be expressed in terms of the ordinary forces of nature. The final object of physiology is to deduce the facts of morphology on the one hand, and those of distribution on the other, from the laws of the molecular forces of matter—T. H. HUXLEY—Lay Sermons.

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9. (9) The topic paragraph, or a separate paragraph, should contain also the **proposed method of treatment** of the factors. e.g.:

Title: The Attitudes of Men toward Immortality

I have to deal with a number of different and mutually incompatible attitudes, resulting from different experiences and temperaments. These I shall pass in review, distinguish, and criticize; and each of my readers, I assume, meantime will be considering within himself what his own position is toward each of them.

10. (10) The paragraph or the whole composition may be developed by giving **amplifying details** in one or more of several ways: (a) by general discussion; (b) by expanding a definition; (c) by extending a division; (d) by repetition; (e) by comparison of like, especially when writing for readers entirely ignorant of the subject, as in describing ice to a native of the Tropics; (f) by contrast of the unlike, e.g., Morality distinguished from Religion; (g) by giving causes and effects; (h) by giving proofs or applications; (i) by giving examples (see 35 below).
11. (11) An introduction is not necessary in a scientifically organized Exposition, but may be written if the subject seems to call for some special form of introduction, as in relating a special educational or industrial problem to present-day issues.
12. (12) The same is true of conclusions.

III. How to Obtain the Chief Qualities of Scientific Exposition: Clearness and Accuracy

The two main qualities of Exposition as of thought are **Clearness** and **Accuracy**. The secondary qualities of **Force** and **Interest** are better illustrated in a discussion of Description and Narration.

13. A. **Clearness** is that quality by means of which the reader or hearer is enabled to think the thoughts after the writer or speaker with ease. Clearness is secured by—
14. (1) **A knowledge of the subject.** Obscurity is often due to the writer's or speaker's own ignorance.
15. (2) **Obeying the principle of Unity.** Unity is one-ness; Rule: Each sentence, one thought; each paragraph, one topic; each whole, one subject. e.g., there is violated

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Unity in, "Gunpowder was invented by the Chinese who are very fond of rice."

16. Unity is displayed in—1. the title. 2. the Topic Sentence. 3. the summarizing sentence (not always needed unless paragraph or composition is a long one). 4. the Topic Paragraph.
17. **To test for Unity**, refer a given sentence or paragraph to topic sentence or topic paragraph "Stick to your text," as we say to a preacher or public speaker
18. **The Topic Sentence** is a kind of name or title to the paragraph; it contains a concise statement of the topic of the paragraph, i.e., of the factor or factors, and their subdivisions covered by the paragraph. If the paragraph can be summed up in a single sentence, it has unity. The topic sentence is commonly placed at the beginning of the paragraph, or after an introductory sentence, or as part of the latter. It may be repeated in different words at the end. E.g., you begin: "Foreign trade requires a strong navy"; and you may end: "A strong navy is indispensable for a good foreign trade." In Persuasion, where the order of thought is psychological rather than logical, the topic sentence is often given at the end. In Description and Narration, it is often merely implied, not stated.
19. **The Topic Paragraph** contains the factors or general divisions of the whole subject and the method of treatment proposed.
20. (3) **Obeying the principle of Coherence.** Coherence is sticking-together-ness. Rule: The connection of related parts of the sentence should be indicated properly by position (cf. the "only" problem) or by transition devices.
21. Coherence is displayed in proper organization, i.e.,
22. in 1. Having a logical Outline, which is given in the Topic Sentence.
23. 2. Following this Outline in the Topic Sentences of successive paragraphs. The structure of the development or growth of the subject is thus made obvious to the reader. The successive topic sentences form a skeleton of the whole.

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24. 3. Proper **Transition**. "Connection is the soul of good writing." Transition words, sentences, or paragraphs are the guide-posts which point the way thru the thought development or the vehicles which carry the meaning along (*trans*) from clause to clause within a complex sentence, from sentence to sentence within a paragraph, from paragraph to paragraph within the whole. Other transition devices are correlative and parallel structure, repetitions, pronominal reference, etc.
25. The student should have a special list of Transition Words in his Vocabulary Note-book, or elsewhere for handy reference.
26. 4. A subtle violation of Coherence (and of Unity) is seen where the writer has failed to perceive that the principal clause in his sentence is really subordinate in thought and should therefore be made subordinate in statement.
27. (4) **Proper employment of Definition**.
 1. Logical definition in the Topic Paragraph of the subject and its terms.
 28. 2. Logical definition in each paragraph of the terms used in the topic sentence.
 29. 3. Logical or synonym definition in the body of the composition of any terms, especially technical terms, the first time they are used, which are likely to be unfamiliar to the reader. Here enters in the problem of adapting your language to your audience; some words need to be defined or employed for general or ignorant readers which do not need to be used or explained for specialists.
 30. 31. **Definition** signifies distinguishing a thing or idea from similar things or ideas. (a) Words in the dictionary are often defined by giving synonyms. (b) Literary definition is that in which particulars are enumerated. See 33. 63, below. (c) **Logical definition** is that which fixes the *genus* or class of an idea or object and assigns its *differentia* or characteristic qualities. e.g.: A triangle (**object**) is a plane figure (**class**) bounded by three straight lines (**characteristics**). The value of an article (**idea**) is the amount of money (**class**) which may be paid or asked for it (**characteristics**).

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35. (5) **Exemplification**, i.e., use of examples, illustrations, diagrams, pictures, plans, sketches, statistical tables, with appropriate explanations of same.
36. (6) **Following the principle of Economy**, i.e., by being simple, direct and terse. (*Terse* means polished and concise). A Description or Familiar Essay does not follow the principle of Economy; it is copious and discursive.
37. B. **Accuracy** is supported by Clearness and its auxiliaries and by—
38. (1) **Precision**. Precision is accuracy in word use. Rule: Find the word that definitely and exactly expresses your thought. Precision is obtained by
39. 1. A knowledge of the distinction of meaning between pairs of related words; e.g., *voice* and *noise*. See Bulletin No. 2.
40. 2. Care in the use of modifiers, adjs. and advs., to render an idea more exact. See Bulletin No. 1, 99.
41. 3. A knowledge of derivation, especially of the exact scientific signification of the roots and affixes of English words derived from Latin.
42. 4. A persistent and systematic effort to increase the working vocabulary. Use Vocabulary Cards or Note-book.
43. 5. Care in the use of **specific**, or concrete, and **general**, or abstract, terms. Of course being precise does not mean being specific, because a general term like *experience* or *existence* or *knowledge*, may precisely express your general idea; but often changing a general term, like *picture*, to a specific one, like *portrait*, or *tree* to *pine*, or *fish* to *carp*, or *move* to *fly*, or *knowledge* to *education*, or *education* to *scientific training* may render our language more precise.
44. (2) **Proportion**. Proportion or **Scale of Treatment**, also called Emphasis, is the principle by which the writer makes his reader see the relative importance of his ideas. Rule: Give to the treatment of any idea or topic the position or space which is equivalent or proportional to its relative importance in the whole according to the scale of treatment decided on. Violation of proportion

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is a violation of Accuracy because to give a subordinate idea a separate paragraph or an important position or to give an unimportant topic an extended treatment is to convey an untrue impression to the reader.

45. **The scale of treatment** furnishes a standard for the selection and omission of the details of a subject. Thus quite different sets of details would be included in the textbooks in Geography written for the lower school, the high school, and the college.
46. A common violation of Proportion occurs when extended treatment is given the first three factors of a subject, and bare mention is made of the other factors, in order to prevent the Theme from becoming too long. Correction would be made by condensing the discussion of the earlier divisions.

IV. Force and Interest—the Qualities of Style

47. **Force and Interest** are secondary qualities of Exposition, tho very important in Persuasion, but primary qualities in the Familiar Essay and in Description and Narration, where they are usually referred to as making up the style of the discourse. **Style** may be detected in:
48. (1) **Variety** in the length of sentences and paragraphs, provided proportion is not violated.
(2) Variety in the kinds of sentences, viz.,
49. 1. **Loose** sentences, where the thought is complete before the grammatical end of the sentence.
50. 2. **Periodic** sentences where thought and structure are kept incomplete until the end.
51. 3. **Balanced** sentences, as in the use of correlative structure. See Bulletin No. 2.
Loose sentences are easy and conversational; periodic sentences are dignified; loose, easy to follow; periodic, difficult; loose, difficult to keep unified; periodic, easy. E.g.: No. 47 above is loose; the third sentence in the Introduction is periodic; the first sentence of this paragraph is balanced.
52. (3) The use of **Connotative Words**.
The **connotation** or suggestion of a word consists of the ideas and feelings it calls up in our minds in addition to

its precise meaning or **denotation** (i.e., its definition). Some words are more connotative than others which have the same denotation, cf. *home* with *house* or *residence*; some words have different connotations with the same denotation, cf. *warlike* and *military*. The suggestion or association may be **common**, as with *home*; or **personal**; according to one's personal experience with that official, the words, *the Dean*, may have quite different connotations. **Slang** owes its popularity to its suggestive or connotative quality.

53. (4) Use of **specific words**, which being particular, are often more vivid and personal than general ones. Cf. the terms used in the Biblical story of the Prodigal Son. Specific words are likely to be more connotative.
54. (5) The use of imagery and **figures of speech**.
See the Index of any textbook in English Composition.

V. Practice in Expository Writing

A. Scientific Exposition. Fact and Meaning.

55. (1) **Of Fact**—the concrete element; what you know, by means of the sensory organs. Object: to inform and explain. The mood is static or unemotional and impartial. Definition and Division with diagrams, etc.
56. 1. **Preliminary studies**. Limiting titles; resolving ideas into factors; and making Outlines; single paragraph expositions of simple objects: a pencil, a pen, a match, a knife; practice in Logical Definition.
57. 2. **Simple classification**: foods, money, clothing, vehicles, weapons, popular customs.
58. 3. **Expository Description**. Machines or contrivances and their operation. What is it? and How does it work? A telephone, a watch, a thermometer.
59. 4. **Expository Narrative**. A process and its stages. What is it? and How do they do it? Manufacturing paper, growing rice, playing a game.
60. 5. **Complex classification**. An organization or institution, school, club, church, government.
6. Expository Description and Narration and Classification from your favorite sciences: chemical elements; the pulley; habits of a frog; divisions of zoology; primary schools.

61. (2) **Of Fact, and Meaning.** Meaning, or Interpretation is the abstract element; what you think. Object: to inform and explain. Mood: static. Definition and Division with examples, etc. Extended Definition and the Didactic Essay or magazine article and monograph or thesis.
62. 1. **Extended definition of technical terms** from the various sciences: equator, longitude, manual labor, factor of safety, overhead (in business), the B.A. degree, psychology.
63. 2. **Expanded or literary or enumerative definition** of abstract terms: patriotism, democracy, success, freedom, religion, culture, a nation.
64. 3. **New Ideas and interpretive expositions** (including special research) **from your favorite sciences.** The laws and problems of science illustrated and explained. Papers required in other courses.
65. 4. **New Ideas and interpretive expositions from modern thought:** educational, social, philosophical, religious, political, industrial, economic, commercial, and historical problems and issues. Papers required in other courses.
66. 5. **Editorials** and editorial articles on college topics, and the interpretation of current events.
67. 6. **Literary criticism** and interpretation. Character Analysis. Book Reviews.
68. 7. Writing **abstracts** and **paraphrases** of magazine articles and chapters in textbooks. How to study for a final examination.
69. (3) **Of Fact, Meaning, and Interpretation.** Object: to inform, explain and alter opinion or remove prejudice. The mood is dynamic or emotional and partial. This is **Persuasion** or Argument. Any topic under A (2) above may be written as Persuasion. In Persuasion the logical order of Coherence often yields to the psychological. (See 18, above.) and the qualities of Force and Interest become important.

**B. Non-Scientific Exposition and Discourse.
Fact, fancy and meaning.**

70. Object: to inform, please, and entertain. Mood: dynamic. Clearness and accuracy subordinate to Interest

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and Force; style becomes important. Unity and Coherence may be indicated by a general regularity and order.

71. (1) **The Familiar or Conversational Sketch or Essay.** Cf. Charles Lamb, "Roast Pig," "Old China,"; R. L. Stevenson, "On the Enjoyment of Unpleasant Places;" the old-style Chinese composition was of this type, more or less, where style was worth more than thought.
72. (2) **Narration** without Plot—recounting a series of events arranged in a series of stages (usually chronological) Different from Expository Narrative in that its object is to inform, to tell what happens, and to entertain, not to explain or interpret. Narration with plot is the recounting of a series of events arranged so as to show their causes and effects.
73. Practice may be obtained by writing your autobiography, the biography of a classmate, part of a journal, the events of an exciting day, some ancient or modern historical incident, a dialogue.
74. (3) **Description** stimulates the imagination by means of suggestive words to form mental pictures with appropriate interpretation. The writer of a description wishes his reader to see a scene or object as he sees it. Its object is to please, and hence it differs from Expository Description, the object of which is to explain; Description has no large independent place in literature, but it is found as a constant accompaniment to Narrative. The important principle in Description is the **selection of significant details**, practice in which may be secured as follows:
75. 1. Where selection is especially easy—Objects or scenes seen at night.
76. 2. Selection by the senses—Objects or scenes emphasizing Color, Sound, Odor, Movement, or Feeling.
77. 3. Selection by distinguishing physical and psychological points of view: a river seen from a mountain-top, a ruined temple seen by an old monk, and by a young student.
78. 4. Character sketch.
79. 5. Landscape in general. Verges on Expository Description.

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80. 6. Generalized or moralizing description. Describe an object or situation and at the end make some generalization about it; show its interpretation or meaning; what it is typical and symbolic of. The unfolding of a bud (described) is symbolic of the development of a beautiful character. Verges on the Familiar Essay.

(List adapted from "The Teaching of Description," by E. S. Jones, University of Illinois, 1915.)

C. Miscellaneous exercises.

Translation; letter-writing (formal, friendly, business); constitutions, by-laws, minutes of meetings; telegrams; charts; statistics; journalism; advertisement writing; proof-reading; note-taking. How to write examinations.

VI. Important Psychological Laws of Thought and the Principles of Composition Based on them

81. (1) The mind can attend to only one thing at a time. Hence Economy, Simplicity and Unity.
82. (2) The mind is therefore confused by all forms of ambiguity. Hence Clearness and Accuracy.
83. (3) The mind grasps specific ideas more rapidly than general ones. Hence need of definition of abstract terms; value of the specific as a source of interest. Hence appeal of Realism.
84. (4) The mind is made for action. Hence appeal of the dynamic and of Romanticism, and the universal interest in stories.
85. (5) Ideas follow certain laws of Association: contiguity (topographical order), continuity (chronological order), likeness (hence popularity of personification and imagery), cause and effect (logical order).
86. (6) Ideas are better grasped if prepared for. Hence order of familiar to strange; use of topic sentences, etc.; value of correlative and periodic structure.
87. (7) Attention is attracted to the unusual. Hence psychological value of a change in the logical order in Persuasion.
88. (8) The mind seeks an alternation of rest and work. Hence the importance of Variety in maintaining Interest.

17

DIARY OF EVENTS AT FUKIEN CHRISTIAN UNIVERSITY
from Sept. 17 to Dec. 9, 1923 - as seen by R. Scott

Sept. 17. Entrance Examinations. R. Scott arrives at 4:30 p.m. We had left Shanghai Sat. the 15th at noon by the Japanese steamer in the hopes of getting to Foochow by noon, but instead we had to hang around the mouth of the Min for four scorching hours in the morning. We had a merry party coming down: The Metcalfs, Miss Asher, Dr. Dyer, Miss Holton, Miss Ballard, ourselves; and the trip was as peaceful as millpond. Kellogg and two students met us at Pagoda with a houseboat and we sailed right up to the University sight as comfortably as you please. We took up quarters with the Beemans.

(Dr. and Mrs. Metcalfs are with the Kelloggs; they have settled down to the language study grind and are both doing well and are well liked; they like it too - in short there's going to be no trouble with them. Getting fat too; Metclaf, a little larger in build than Beeman, gained 7 lbs in 5 weeks. Miss Asher went straight to work with a most willing spirit. She serves the Assistant Treasurer, Bedient, the president, and the Dean - as stenographer. She lives with the Bedients, as does also Farley. The latter is an excellent young man; was accepted immediately by the students and there is no question but that he and I will get along in the English Dept. like greased soap. His interests therein are literary and philological; mine philosophic and in composition. He has also the French. Farley plays the flute and sings. Both but he and Blakney have proved too busy to look after the University musical interests and Agnes has now taken on the choir; they sit in special seats at Chapel and Vespers.

The second double house, half of which was to be ours we found almost completed. These houses with their great Chinese roofs are very fine looking and they sink into the hill behind in very scenic fashion. But we have heard that the river people call them the new temples! (Our houses are now occupied (December) as follows: In the first of Mills house are the Beaches; in the second, the Kelloggs and Metcalfs; in the third, the first double, the Gowdys and the Bedient; in the fourth, the Blakneys and ourselves. The Blakneys are planning to take in the new family, the Suttons; we shall have my mother, and Dr. Sites during the week.

Our hired launch is running regularly; doubtless expensive, but quite accommodating. For the commuters, Martin, Sites and Beeman (who moved up to Foochow taking the old 'Ford house', where Havighurst had been last week), the launch leaves Dong Ciu at 7:50 a.m., and the college at 4:30 p.m. It makes an extra trip on Wednesday 1:15 up and 3:45 down, to take Dr. Gebhart back; on Saturday, 1:15 up and 5:00 down and 10:00 up for dinner guests; on Sunday 3:00 down and 8:00 up for the Vespers preacher and guests. The engine of the Fuchu (our own boat) having proved too expensive, it was sold; but the hull has had to be altered to fit the new one; and these repairs are still in process.

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- Sept. 19 Registration. The Dean goes on the job again. Beeman had done a very excellent job as acting dean; but I could see he was anxious for release. The correspondence dealing with prospective students for the new Freshman class, which ultimately numbered 50(!) had been enormous. And then Wang Yuan Deng Gi, our Registrar had been fired in the summer. I have since put Wu Chao Lien, '24, in, and he is doing excellent and original work. The enrolment finally was 120 regular students; seven special, five of these belonging to a class in Physics for teachers given on Wed. afternoons.
- Sept. 20 Classes begin. One thing I hoped and prayed would be done, hadn't been quite completed, viz., making out the schedule; Beeman had made it out, the Faculty had approved it, but without close examination, and it proved to have conflicts in it for themselves; after almost a week's work, I succeeded in remaking it so as to satisfy all demands of an already complete registration; it was hard work and set me back in every way (Imagin too how one would unpack and get a house settled while engaged in this absorbing job of administrator-teacher!) Life was further complicated in these first days by attempts to get straight and to lay before the Trustees the facts of the change of presidents. This I may remark all came out entirely right, and our new executive is working into his difficult job with the utmost fairness, reserve and tact; and utterly without the domination which he freely admits characterized his incumbency of ACC.
- Faculty prayer meeting that night; this is weekly, and a great addition to our life. There is a wholly new spirit of cooperation in the faculty. This finds its greatest expression in the democracy of the new committee system of which everybody is justly proud. It seemed to us at first that they took this a shade too seriously; but Beach, who would have agreed with us, warned us that flippancy on the subject would be regarded as blasphemy; Beeman warned me that the old independency of the dean was gone, he was the servant of the Comm. on Academic Relations and must toe the mark. The president feels at times as if there were no place for him, so tightly is the management of the place sewn up in the four or five comms. I'm rooting for them now; they do work well. On Monday mornings alternating with Faculty meetings (no classes till noon) at 8:30 Comm. on Student Relations; 10.00 On Acad. Relation; at 8:30 also Comm. on Construction and Maintenance of Plant. The other two, On Religious Life and On Catalog and Commencement meet intermittently. Criticisms and suggestions dealing with any phase of the life of the place are given by anyone to the sec. of each comm. for the agenda of the next meeting. Nothing in turn comes to the Faculty that has not been discussed and agreed to thus by nearly half the faculty (five is the comm. number); this reduces the general faculty business enormously. The Faculty wives are used at this point too. Mrs. Scott and Mrs. Kellogg on Const; Mrs. Bedient (for the Library) on Acad. Relations; Mrs. Kuo and Mrs. Gowdy on Stud. Relations. Among the important duties and responsibilities of these comms. are: Acad. Relations passes on all curriculum matters, including the proposed schedule of each professor, and is the constant advisor and director of the Dean's office. Stud. Relation receives all Stud. Petitions from the Student Republic (see below) thru the Minister of Foreign Affairs who is a member of the Comm.; it also handles all athletics, and social affairs. Religious provides speakers for Sunday vespers. The Const. Comm.

the whole problem of building and repair and upkeep. With the general and very regrettable collapse that set in as soon as Mills was informed that his services were no longer needed, and with the taking on therefore of various forms of responsibility by Martin and Bedient and the war of personalities that immediately ensued between those three (among whom the keeping of the temper over one's personal opinions - when challenged - had not been included in their equipment), the other members of the Comm., Messrs Gowdy, Beach and the two ladies have had their hands full. Mills began in the summer to 'fall off', and continued to do so until his departure. Martin is eager but lacks experience and balance; Bedient is pugnacious but sensitive, a temperament difficult to work with. Dr. Gowdy is, however, every inch a business man and an executive. Beach's practical engineering knowledge, his long experience as a builder on the Mission field and his unruffled calm help greatly. (My own Comms. are naturally those connected with the Dean's business; Acad. Relations, Stud. Relations and Catalog).

Of course the increasing numbers added to the Faculty on the spot have had a great deal to do with increasing the 'community feeling'; only Beeman, Martin and Sites commute now. One speaks with the utmost admiration of the change toward fellowship and cooperation on the part of Blakney. Tho differing widely in opinion (on philosophic and theologic matters) he and Dr. Gowdy have become close friends. Blakney had a most disagreeable experience with Riggs this summer, over an additional charge on his Kuliang house; and Dr. Gowdy was able to persuade RBB to 'go the second mile', pay the extra, and forgive his man; we can now count absolutely on the loyalty of 'Chappie' now. Bedient is still a problem, whose solution I see not. He has developed an inordinate personal ambition, a good deal of which he has been able to gratify thru his highly efficient running of the Treasurer's office, and thru his wide system of cooperative buying; but, unfortunately it doesn't stop there; tho I can say no more on the subject here. The rest of the men are right on the job; Kuo is throly settled and very well liked, his wife takes an active part in things (thru her greater knowledge of English; and then he's abit dignified and stiff). He secured a second man for the Chinese dept. this fall, a famous short story magazine writer from Soochow named Yeh; but I'm afraid we shan't keep him, since his family refuses to go south with him. Next fall we shall have our own alumnus, SS Ch'en, now doing special study in the National Univ. at Peking, a very highly qualified man (We hear very gratifying reports of his active Christian work among the various student groups in the Capital).

- Sept. 21 .. I start a new course, in Orientation, similar to those springing up at home, called Introduction to Civilization, alternative election with Freshman Math. This request from the Faculty to this course was very gratifying; I had had in mind to offer them a course in the Philosophy of Science, but this gives me every opportunity; unfortunately I have had no time really to prepare it. .. In the evening a Student-Faculty-Managers reception at the Beemans.
- Sept. 23.. Sunday evening Faculty picnic supper; another get-together feature of great profit; happening semi-monthly.
- Sept. 28.. Student YMCA reception. The drowning of Ling Siu Sing last spring has left the presidency to Uong Ga Lik; not a very strong character, but doing as well as he can. Fortunately he did not accept election as delegate to the National Conference

- Conference in Canton (as he came to college late), but Ding Guang Siong represented the Univ. The latter has quite come into his own; and in many respects the leader of the undergraduate body. He was on
- Oct. 5..Fri. elected as president to the Student Republic; they gave him salvos of 13 giant cannon-crackers; that's the presidential number I believe. The Student Republic is functioning excellently; all honor to its honorary father, Mr. Neff. It can be throlly trusted to take care of itself; no more of the Dean sitting on the Student council. The only faculty connection is that between the Minister of Foreign Affairs - at present, Ngu Dieu Lieng - and the Dean or the same minister and the Fac. Comm. on Stud. Relations; and the office of Faculty representative on the Supreme court, at present Mr. Beach, who so far has never been called on. We had a discussion in the above comm. to-day, where the opinion was expressed that the Republic ought to take over the full running of the dining-hall (that is, to include paying the student Dining supt., which is what the College does now); Dieu Lieng said the Senate (of the Republic) was not yet ready for that; and the Faculty men present showed a desire to force the issue on the Republic a policy to which I am opposed. For example we are waiting patiently for the honor system to be proposed by the Republic; I believe that their initiative on a point is all important.
- Oct. 10..Holiday. The Republic refuses to join the Student Parade in Foochow, on the ground that such are the conditions in China that a political demonstration is worse than useless!
- Oct. 11..Faculty supper at Kelloggs, followed with free discussion on student social and religious life. Very profitable. One decision was to put on regular Sat'y evening programs to keep the boys down here then; this has since fallen thru, not enuf extra energy left, I suppose. Another was to have the 4:00 o'clock Sunday Vesper service sometimes in English and sometimes in Mandarin. This service is a fixed institution, attendance running up to 50, either language seems acceptable. The speakers to date have been: 1st Sunday, no service; the President; the Dean; Kellogg; Walter Lacy; Lin Pu Chi (in Mandarin); Dr. Ch'en Wei Ping (Mandarin); holiday; a Mr. Wang, of Peking; Carson of Hinghua; Goertz; and yesterday, Williams in a communion service, which was well attended.
- Oct. 24..This week sees Blakneys move into the west side of the new house, Scots into the East side.
- Oct. 28..Sunday. Voluntary Bible classes start, at 8:30, Kellogg, Scott, and Blakney in Mandarin; about fifty students enrolled; Sunday gives adequate leisure even if it cuts down attendance; and Sites has a weekday course.
- Oct. 31..Meeting of Philosophical club. Clubs are flourishing: The Natural History Club under Kellogg's care; French under Farley; Chinese under Kuo and Philosophy under Blakney and me.
- Nov. 9..Visit of Dr. Ellsworth Untington, of Yale, author of 'Climate and Civilization,' and other books; speaks an hour in Chapel; much appreciated. Blakney and Goertz take him to visit the Hakkas.
- Nov. 11..Sunday. The Millises leave.
- Nov. 12..This week is broken into by the Methodist Jubilee (75th anniv) and an official Intelligence test of all school in Foochow in which students majoring in Educ. take part under Mr. Beach, who was directing the whole project.
- Nov. 22 ..Ceremony of Laying the cornerstone of Gardiner Memorial Dorm. 300 guests. Academic procession, speech by Bishop Welsh of Japan. Tea in three of our houses!! Governor Sah present and speaks.
- Nov. 28..Visit of Dr. Rawlinson, editor of Chinese Recorder; speaks in chapel and to juniors and seniors; impressed by Student Republic
- Dec. 9..Scotts entertain alumni living in Foochow; five show up.

(Part I concluded with Dec. 9, 1923)

- Dec. 10. Prof. Yeh departs. It proved impossible to keep him; his family wouldn't let him stay away from Shanghai. He refused any salary for December! A certain Huang Dung Bo, an ex-middle-school principal has been engaged in his place; he comes down Tues. and Thurs.; he's well-enough liked, but he's old style.
- Dec. 12. Yang Chung Ling, '20, brings his senior physics class from Foochow College down to the University to inspect the Physics lab. Good ad.
- Dec. 14. The Freshman Religious 'lab' gives big Christmas entertainment for the children of lower primary schools in the three villages where they work every Friday; an immense success.
- Dec. 15. The Varsity basketball team defeats the Government Private Law school in the Y basketball tournament. Team pulls victory out of defeat in the first half on strenght (as afterwards reported of stirring chapel address by the President the day before quoting Browning, "We fall to rise, are baffled to fight better, sleep to wake, &").
- Dec. 21. Beeman, by request of students, read "The Christmas Carol" in Chapel; immensely effective. Beeman should have English chair! The Student Y holds a Sunset meeting on the campus; the Dean asked to give address on 'Evening and Philosophy.' As the sun sinks the crowd watches it go down in prayer and meditation; the affair concludes with a student impromptu play, taking off the worship of idols (the first time I ever saw our boys do this). Very clever.
- Dec. 23. Mrs. Scott's choir achieves The First Noel at Vespers.
- Dec. 24. Faculty Christmas Party
- Dec. 27. Dr. Gowdy leaves for Peking to interview China Medical Board there.
- Dec. 28. Great Community Christmas in the Chapel at 7:30, first of its kind. Mrs. Gowdy had been working for two weeks with clubs composed respectively of the amahs and of the men servants. The former made decorations for the tree and red-paper cornucopas; the latter prepared and produced The Other Wsleman as a play. Scott's cook as became the president of the club, took the hero's part; there were effective costumes and painted scenery and the whole was very well done; but the inveterate Chinese fondness for improvising got the better of the actors as when my cook encouraged the fainting traveling, saying, "You come to my house and get some of my bread; I'm Mr. Scott's cook, and make the best possible bread!".. Various stunts were pulled off and the students produced their favorite Bible story, viz., the Prodigal Son, done in local color.
- Jan. 3. A certain Miss Hodgson of England visiting in Foochow gives piano recital for the students and faculty. R. S. Starts overland for Hinghwa. The purpose of this visit was to give the Commencement address at the Methodist high school in Hinghwa, known as Guthrie h.s., and to examine a large graduating class for the university. 22 were examined, of whom 18 entered; of these 11 were received as part-time sub-freshmen, being deficient in English. The trip involved eight days, four en route, walking and chair-riding; two by boat, going to and coming from the starting-point of the road and two there. the ensuing term
- Jan. 4. Farewell meeting of the Student Y; Chang Sheng Tsai elected for A good choice; under him, the religious life of the students has become the best it's ever been.
- Jan. 8. Dr and Mrs. Sutton arrived; they live with the Blakneys.
- Jan. 11. Student Republic Farewell meeting. Huang Chia Li elected president; not a very good choice; but the Cabinet is a strong one. Students give a play, "The Foolish Servant." The redoubtable Ch'en Kuang Hsiang is the hero, as always.

MAY 5 1924

07

- Jan. 14. Exam week. New plan of running exams in recitation periods. Dr. Gowdy returns. Long Faculty meeting for his report.
- Jan. 17. Long Faculty meeting on the Budget. Dr. Ilingworth, U.S Govt expert visits Foochow in order to see Kellogg on account of his ('half-way-round the world') reputation as Dr. I. put it on the parasites that kill the Japan beetle, a pest in New Jersey but (apparently owing to Kellogg) not in Foochow. This starts Kellogg in another direction; Ilingworth suggests that he work on parasites in stead of silk-worms when he goes home!
- Jan. 18. The Governor (Sak) bestows testimonial on Dr. Gowdy; a certain high official named Ding brings it down and is entertained with the faculty by the President.
- Jan. 21. The term closes. The Dean rolls up his sleeves and gets busy!
- Jan. 26. First heartbreak. The Beemans leave. They had gone to Foochow to live in December and from there they had packed up. Their houseboat came by very early this morning; under an insistent tide their stay was brief.
- Jan. 28. Grades finished. Shift going on Building B. We took away Dean's office, President's Office, one room, and hallway, then divided the large room thus made in half, making at the end a dining-room, and in the middle a chapel; the latter absolutely unconnected with the former. The change is a vast improvement; we have almost a real chapel now; no more disturbances of cooks setting the tables for Sunday supper during church; we can enlarge the platform so that the whole faculty can sit in a single line. The room, to be sure, is smaller than it was; and it gets pretty crowded when any public affair occurs. Just now (May 5) we're facing the necessity of giving our spring concert in two weeks outdoors. We can get enough shadow behind one building by 3 p.m., but to ensure return by boat for the guests we must begin the show at 2:30! and if it rains! .. The offices were moved along the hall toward the Physics lab.
- Jan. 31. Some of us tramp thru the mud to A-gie (nearby village) to dine with Diong Hok Liang, the young man who is physical director; for obvious reasons, viz., that he might request provision for a house or rather apartment in one of the existing Chinese houses on the campus, an arrangement which has since been effected. Much better all around. Diong, who was borrowed from Foochow College, has not been regarded by the faculty as a success, but the students think otherwise. Without question athletics has taken a tremendous boom this term, and the boys say it is all due to him. He is giving a course in games that has been well elected.
- The Dean works the whole vacation, checking deficiencies, and preliminary registration, and getting after his own new courses.
- Feb. 8. Visit of Dr. and Mrs. Buckling of Brown Univ., exchange prof. at Shanghai College.
- Other building changes: additional classroom, supposed to be seminar room but classes for it run to 18 and so impossible. Additional 24 bed temporary dorm erected adjoining Building B.
- Feb. 14. Scott entertains three alumni - Theodore Dh'en. Ding Hing Ngok, Go Ung Cing, who had been great favorites when in college, class of 1922. Visit also of a certain group of Ginling-Smith-Mt. Holyoke professors; anxious to see laboratories, etc. Faculty unfortunately mostly away.
- Feb. 15. Entrance exams. Dean begins to play with new schedule.
- Feb. 16. More play of the same. This is wrong in dates; at any rate the
- Feb. 17. Dean breaks holy Sabbath to infinite disgust of the Christians who are visiting and tackle schedule in dead earnest, putting in ten hours, BUT FINISHING IT SO FAR

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AS TO BE ABLE FOR THE FIRST TIME IN HISTORY TO TYPEWRITE IT BEFORE REGISTRATION. Our constant shifts of faculty and the variety of places they live in renders a new schedule necessary every term. On the other hand, book orders must be sent in four months in advance so that new schedules must be made to accommodate the preliminary registration also.

- Feb 17. REGISTRATION DAY. Much system; whole faculty helps. Total enrollment reaches 136 regular students, and 2 specials. Every bed full.
- Feb. 18. Lantern Festival; a convenient holiday for the Dean
- Feb. 19. Classes begin. New schedule stands like a rock. Dean calls in Student Republic to discuss plans; faculty rules against student meetings at the close of Chapel; Dean urges formation of class organizations. The student leaders take the hint, as shown, when two days later, the Music Committee(!) of the Sophomore class call on Mrs. Scott to write them a class-song; she and Mrs. Beach make good in two days! The point in this is that previously there was not even a Sophomore class president, much less a music comm. Interclass athletics springs up; and football matches between pairs of classes. The senior class desires to express its new consciousness by publishing a Class Book! Happily discouraged by Dean and President on ground of expense.
- Feb 20. Three alumni, class of 1922, visit, sing a trio in Chapel and Ding Hing Ngok speaks on 'College Spirit.' Regular American flavor (The others were Go Ung Cing and Ding Cu Kong)
- Feb. 22. Faculty reception to Managers and students; try having it in the afternoon, with new features as to distribution and entertainment; largest attendance. Many guests. The Sunday launch 2:30 down and 8:00 up makes possible weekly guests and keeps up interest in the Univ. Many persons take long and short stays to obtain a rest. (But where can we go for a rest!) The University's own launch has been given up; and now (May) that the Martins have moved down, the boats runs Sunday, Tuesday for the Chinese teacher and the doctor (Dr. Gosard is now on the job, the Gebharts having gone home; a special arrangements brings him down twice a week, or else Dr. Ling, the first Foochow boy to return from a medical training in Shanghai. With the screening of the dorm rooms that Dr. Gowdy secured in the spring vacation, and a doctor on the job twice a week the sickness has been materially decreased. So far only two students have dropped out, both of them being rather poor stuff, first term Freshmen.)
- Feb. 23. An evidence today of the new student spirit was the spontaneous request for faculty cooperation in a student week of evangelistic effort and the immediate starting a probationers' class. This was started with two boys who came to us from Nankai school (Chang Bo Ling's); on Easter day they were received into the Church, our first baptising. The Dean starts to put in Tuesday evenings in the Dorms, the influence of Messrs Neff and Jones on the spot I feel is sadly missed; but that was almost the last of the evenings; no time for any frills.
- Feb. 26. Medical exams for all students put across.
- Feb 27. Personal workers Campaign started with Cartwright and Sing Ce Dung of the Methodists and Y respectively. Next day the latter speaks in Chapel of his American and European travel experiences. Very interesting
- Feb. 29. The Faculty all dine at Kelloggs on wild pig, excellent. A certain

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individual named Cole who claims American citizenship has been hanging around Foochow lately sponging on all and sundry, entertained himself at the Y for a couple of weeks without paying his bill, and finally landed down at the Univ. where, announcing himself as a hunter, he attached himself to Kellogg. The latter sent him off on a hunt and he responded with this wild pig; but the pig gave him an excuse for further hanging around when he returned. ..That evening the Student Republic holds its inauguration meeting, followed by an Anti-War play, with a very realistic field hospital, etc. As part of the ceremonies the Servants' Club, represented by my cook, again, made a speech and presented the new president with a scroll; quoted the classics and held the full attention of the audience; imagine a College cook in America!

- March 1..For the first time in history is pulled off a joint meeting of the Hua Nang or Methodist Woman's College faculty and the FCU faculty! It is made possible unfortunately by the absence from town of the president of the former, a very reactionary lady. We meet at the girls' college to hear reports from the Ginling Conference, the conference of the newly formed Association for Higher Christian Education, the former Assn of China Christian Colleges. Dr. Sites had gone for us.
- March 2..The President has faculty in to a 'Scotch tea' for Mr. N. Gist Gee of the China Medical Board, who is visiting the Univ.
- March 3..Faculty meeting. Mr. Gee discusses science teaching by the discussion method! A music comm. is formed, Mrs. Scott, Mrs. Beach, Farley; and forthwith songs are written, the choir becomes a glee club and of 16; active preparation for the Easter Concert are begun; and a glee club concert planned; this is now (May 6) due in three weeks. Last year a spring concert was given in which other schools were asked to participate. This year however our boys are going to do it all! The affair will come off on Sat. afternoon; unhappily the new chapel isn't big enuf to house the guests; we are going to try the doubtful experiment of meeting outdoors, behind A building. At 3:30 there's enuf shadow; but if the crowd is to get home before supper, we must start at 2:30. Various devices have been suggested, matting, or the white strips of cloth used on the street over idol processions. On the other hand in May it's equally likely to rain. What then? Why, then, not so many will come and we can crowd into the Chapel. ...Graduates records are sent to N.Y.
- March 5..Dr. Ernest Liu, Educ. sec. of the National Y, speaks in Chapel on his hobby, Vocational Education; later, at my suggestion, he meets the Stud Rep. Cabinet and outlines his campaign for citizenship week May 5 to 10, to embrace May 9, the National Humiliation Day. (This week following his suggestion, is now in progress. A great advance over the old political parades, police trouble, boycott fulminations, etc. The boys are staging a series of chapel talks, yesterday Beach on 'The Citizen and education,' tomorrow, I on 'C. and Internal Peace,' and other subjects. May 9 is to be a holiday spent strictly in propaganda in nearby villages on the principles of citizenship. So serious is the matter that an 'citizen' who makes the day a private holiday is threatened with loss of his citizenship! Plans for spending the summer in popular education are also to be made at this time. It is often possible to tie up these patriotic endeavors with the Daily Vacation Bible School movement.
- March 6..Julian Arnold, Commercial Attache of the United States Embassy speaks in Chapel for over an hour urging in no uncertain tones that the students learn the resources of their own country. He made a great impression. Wu Chao Lien has had his speech written up as the leading article of the current 'Star' and is going to send Arnold a copy. Arn-

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nold spoke later to our Foochow Literary Society(The Anti-Cobwebs) and urging the same thing suggested that the Club get out a handbook of Fukien. This it decided to do; and the editorial Comm. which consists of Cartwright, McConnell, Barker(of the American-Orinetal Bank), Consul Price, Mrs. Beach, Mrs. Ford and myself) has already had two meetings, outlined the chapters and appointed the writers.

- March 9. Voluntary Bible classes begin: Beach, Sutton, Dr. Sites in the week and I. Paster Ling, prest of the Union Theol. School speaks at Vespers. Personal Workers group meeting Sunday nights. Student Prayer meeting which used to meet Tuesday nights now combined with the Morning Watch; it meets daily at 6.00 a.m.
- March 11. Satalog started. Choir sining regularly in Chapel now; special se~~ats~~ats Thurs. Farley begins weekly hymn practice.
- March 14. A two dollar rise in the price of rice per picul precipitates internal crisis. Swift change in cooks. Student meeting after chapel granted for nearly a whole hour. Crowd proposes to do its own buying. This has been tried before without success. Mu, the student assistant in charge of the Board business, keeps his temper amid attacks, sits tight, lets students student feeling wear itself out, and finally engages a Hui-gie(nearby village) man, whose brother is the student lanch-meeting sampan man, at an increase of \$2.00 per day over previous cook. Quiet again. As was the case of the two or three previous 'crises' in the cook business which resulted in raising the price of board(it is now \$4.80), the affair is intimately connected with political troubles. This time Gen. Wang was suddenly forced to decamp(at midnight) by the massing of troops up river on the part of his chief, the military governor, Gen. Sun. The former General had been geeting a lot of power on his own hook and the latter couldn't control him, because his own troops were too scattered. No fighting near Foochow, but river traffic shut off, and hence rise in ppice of wheat and conscription of ricksha coolies as load carriers. Great distress in the country districts. Our servants for example afriad to go home; yet anxious because in their homes only women are left, the men being in hiding. Wang fled south to the protection of his brother a minor satrap there. Peace is now restored in Foochow, but the unrest has told on the city schools and all families having official connections.
- March 22. Second meeting with Hua Nang Faculty, this time at Dr. Sites's, for Prof. C.H.Robertson, the famous science lecturer of the YMCA, now lecturing on Radio. His visit to the Univ. covered Mar. 24-6. He quite put the Physics dept on the map. He spoke daily in Chapel, thr last time on Freudianism and psycho-analysis, which he declared was psychology.(It's a new interest of his and he got in a little deeper than he should!)
- March 23. Faculty conference and brief retreat on its religious aims. Good Third Vespers sermon in Mandarin, by Pastor Ding(Meth), last Sunday By Prof. Ngoi of Anglo-Chinese College.
- March 28. The new dramatic club gives a play called 'Idle Tears'
- April 1. HEALTH WEEK begins O faculty and students cooperating; prizes for essays, and posters; a half dozen student artists emerge; great interest. Ending Friday night with a health play, a sing, a medical lecture by Dr. Ling(illus), a dental lecture by the new Foochow dentist Dr Stewart, who next day gave free teeth exams and again spoke in Chapel on dental hygiene...Two other events in the week. (1) Have to patch up loss of temper between Lin Mou Hsin, the boy who has charge of the College P.O. and Wilfredo Ty, of the snior classs, whose Filipino blood makes him forget himself often. Unfortunately I have almost to force an apology. These difficulties belong to the province of the Republic, but this one we decided to keep private. Ten days ago Wilfredo

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loss his southern temper at the cook and struck him. The case was handled entirely by the Republic. He was, after some deliberation and suspense, let off; but a notice was posted to the effect that anyone so doing in future would be denied the privilege of eating in the college dining hall. The cook's reaction to that blow is a 'striking' evidence of the New Day in China, "If you students can strike me like that," he is reported to have said, "what's become of my personality?" (2) On Wed. night of that week I suddenly discovered that the life was off! And Gowdy had so recently said, "Life here at FCU is just the opposite of life at ACC - there the students were always upset; here there is no student problem; there the faculty were lambs, here....!"..The leaders of the Republic had felt the Faculty had not given them a square deal, in declining the major portion of their recent petitions. The fault was mostly mine; as chairman of the Stud. Relations Comm. I had been too busy to look after student matters. In this comm. the Dean ought to assist the chairman, not be that officer himself. The crux of the matter was the hot-bath arrangement. "What," said the boys, "is the point of a health week, when your shower-bath system doesn't work?" It really didn't. Their proposal was to abandon the showers and our foren stove and build a native stove with a large wooden tank on a diang(or iron cooking basin) for using sawdust; if we would build the stove with the money we would have spent on coal, their work would supply all the water they wanted. I talked to the leaders a long time, made promises, called the Construction Comm next day and the stove is now made, other things are done, and peace restored. The faculty are inclined to take this Student Republic too complacently; it's far from a finished product and still needs nursing. However today(May 9) they've put across a very well organized, constructive campaigning of speaking in the villages, in the place of the silly parading decided on(but forbidden by the Governor) by the Foochow schools.

April 8. Begins the students' week of revival, to be followed in the week before Easter with the Faculty week of revival; for the first the students picked their own chapel speakers. Blaknet began with a subject, "Jesus the source of all good in modern civilization;" then Mr. Kuo, to say what Christianity meant to him, above all it had taught him to forgive his enemies, with special reference to Uong Hau Ciong whose high handed behavior on the Faculty last year had done him so much harm. It is evident that both Mr. and Mrs. Kuo are very close to becoming Xians. On Thurs. I spoke. On Friday two students, one who had just decided, one a Student Volunteer told of his religious experiences, making a speech in English that suggested to many of us the possibility of his becoming a great pulpit orator. Saturday. Dr. Gowdy. Sunday. I spoke on "Friend lend me three loaves, for a friend of mine has come and I have nothing." Next Tuesday, Dr. Sites; then Wed. Thurs. and Friday a series of three evangelistic addresses by Goertz(ABCEM), followed by a well-attended communion service Friday night and Easter Sunday Dr. Gowdy on "The Power of His Resurrection" with the baptism of two of the boys. Next week a probationers class of 15 was started, including some of who held out a long, long time!

April 11. Mrs. Cott staged a musicale which was much enjoyed; attendance was voluntary but the room was packed: the performers were Mrs. McConnell (Piano)? Miss Holton(vocal)? Mrs. Boger(violon).

April 16. Second heart-break. The Kelloggs leave.

April 21. Holiday and Easter Choral. Blaknet leads as in previous years. The FCU choir under Agnes's leadership does finely.

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學 大 和 協 建 福
FUKIEN CHRISTIAN UNIVERSITY
FOOCHOW, CHINA.
州 福 國 中

OFFICE OF THE PRESIDENT
室 公 辦 長 校

TRANSFER

Oct. 3, 1924.

Dear Mr. Moss:

enc.
I have long owed this letter - in fact I have a half-written letter in Miss Asher's note-book waiting for the last Managers' meeting or at least report of the Finance Comm. But it's too late to dig that up. It contained a formal acknowledgement of your letter concerning the recommendations of the China Educational Commission and the Foreign Missions Conference; what we have to say is noted in the minutes of the Managers meeting. There is, to speak truth, nothing there for FCU, except to 'glow slow'; which we are doing!

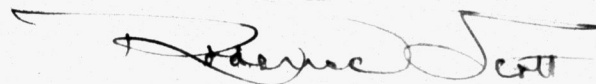
My summer letters ought not to have been so delayed, tho the only important item is the change of the name of assistant treasurer to that of the new treasurer, Walter N. Lacy. What this change involves, (all that it has meant in --well, in several things, physical as well as spiritual - Dr. Gowdy may have told you; or the thing can remain sealed.)

As to lateness with which the Treas. report and budget must have got to you; that was one of the last straws!

Thank you for recently received copy of the minutes of Trustees' meetings. I am glad to have Dr. Gowdy meeting you and you him.

Things going well. I have just written him over 2500 words; ask him some time to show it to you; nothing especially personal.

Yours truly,



Mr. Leslie B. Moss,
150 Fifth ave.,
New York City

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"We fall to rise; are baffled to fight better; sleep to wake."

2. **Intelligence 智力.** Intelligence is a person's total awareness of and reaction to his environment or surroundings; his ability to respond to every element in a situation. Intelligence includes:

(1) General ability.
(2) Perspective. The ability to see a subject in relation to other subjects.
(3) Judgment. Clearmindedness. Ability to decide what is the right thing to do.
(4) Resourcefulness. Ability to find a solution, when none is evident. "Where there's a will, there's a way."

3. **Initiative 發議權.** Imagination to see what is needed; courage to begin a new thing; energy to carry it on.

4. **Loyalty 忠誠.** Cooperation. College spirit. Obedience to the general will. Constructive criticism.

5. **Enthusiasm 熱心.** "Nothing great was ever achieved without enthusiasm."

6. **Self-reliance 自恃.** Independence. Decision. "In the old Empire, the Emperor or the head of the family was the only man who could make up his mind." Moral courage. "If you don't enter the tiger's cave, you cannot hope to get her cub." 不入虎穴焉得虎子.

(4)

7. **Social Viewpoint 社會上之觀察.**

(1) **Tolerance.** Respect for others' personality. "What you do not wish others to do to you, do not do to them."

己所不欲勿施於人.

(2) **Service.** Be not only masters of nature, but brothers of men.

8. **Sense of responsibility. 責任心.** Recognition of duty. Discharge of obligation.

9. **Breadth of mind 廣闊的腦筋.** "At home in all lands and all ages." Be free from provincialism, superstition, and pessimism.

IV. **Leadership.**

Leadership combines:

1. Self-control.
2. Tact and social interest.
3. Perseverance.
4. Intelligence.
5. Initiative.
6. Self-reliance.

(5)

Student Ideals

TRANSFER

Issued by the Dean's Office
Fukien Christian University
Foochow, China

September, 1926

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Student Ideals

The qualities of character that distinguish the best students.

I. Personal and Social.

1. *Neatness* 整潔 and *Order* 整齊. Carefulness. Of things: "Have a place for everything and everything in its place." Of the person: Personal appearance; standing and sitting up straight. Of the handwriting; of written papers and laboratory reports.
2. *Health* 衛生. Exercise. The right kind of recreation.
3. *Honesty* 誠實.
 - (1) Personal honesty. In speech; in examinations, themes, written work; in payment of debts.
 - (2) Social honesty. Reliability. Dependability. Faithfulness. Straight-forwardness.
4. *Social Consideration* 社交的思慮. 見賢思齊見不賢而內自省. "When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inward and examine ourselves."

(1)

(1) *Politeness* 有禮. Cultivate both Chinese and Western good manners.

(2) *Tact* 機智. Tact is the use of judgment directed toward making a social situation pleasant for all the persons concerned.

(3) *Sympathy* 同情. Sympathy is social interest in the lives and acts of other people. Make friends with everybody in the College community.

(4) *Self-control* 自治. Poise. Balance. "He that ruleth his spirit is greater than he that taketh a city."

5. *Sportsmanship* 游獵之道.

(1) "The game for the game's sake." Play the game for the love of it, resolved that the best man, and the best team shall win. Learn to be a good loser. Do the thing you are doing for the love of it, not for reward.

(2) Fair play. Respect the rights of other men.

(3) Team-work. Subordinate self to the welfare of the group.

II. In Study and in Work.

1. *Punctuality* 準時. Get a reputation for being *on time* at classes, laboratory periods, committee meetings, interviews, conferences, etc. Answer letters promptly. Pay bills promptly. Hand in assigned papers and themes *on time*.

(2)

2. *Foresight* 先見. Budget your time. Do not let an examination catch you unprepared. Do faithful daily work. Do not waste holidays.

3. *Accuracy* 正確. Good workmanship. Avoid all 差不多, "good enough" work.

4. *Industry* 勤勉. Hard work. Thoroughness. Patience. Do not hesitate to "burn the midnight oil" sometimes. Continuous and concentrated effort. "Of all work that produces results, nine-tenths must be drudgery."

5. *Attentiveness* 留心. The power of self-control consists chiefly in attention; equally of all study and learning.

6. *Perseverance* 堅忍. Avoid the "tiger-head and the snake's tail", 虎頭蛇尾.

7. *Scientific passion*. 科學的熱情. Put work above self. Forget the clock. Go beyond the assignment. Be superior to your moods.

III. Culture. Personality. Creative Qualities.

1. *Humility* 謙卑. Put growth above pride. Be faithful in the least. Be willing to do work of any kind. Save the face of others, but never of yourself. Be willing to admit ignorance. Be willing to admit that you have been wrong. Be willing to take criticism. Profit by your mistakes.

(3)

CABLE ADDRESS
"HSIHO, FOOCHOW"

中國福州私立福建協和大學

FUKIEN CHRISTIAN UNIVERSITY.

FOOCHOW, CHINA.

建築新宿舍募捐運動

CAMPAIGN FOR NEW DORMITORIES

執行委員會

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Dean R. Scott,

Professor N. Beeman

Miss Eva M. Asher, Treasurer

Mr. Li Chih An, Office Secretary

August 21, 1928.

To the Alumni and Former Students of F.C.U.

My dear Friends:

I wish I might in this brief letter send a special word of greeting to those of you who have been a long time parted from your Alma Mater and have traveled far from your old college home in the pursuit of further study or of work or service. Perhaps we have not corresponded much, you and I; we have both been busy; you have found that life out of college is much more strenuous than life in college; I have been busy helping to build that greater F.C.U. of which I wish to speak, built as it is on the solid foundation of the service you gave your Alma Mater in your time.

F.C.U. has done well in the decade since its founding in spite of the obstacles to progress it has had to meet. And it has done especially well with its transition to the new day of a China under the Nationalist Government. Consider the succession of presidents: President Jones, our beloved founder; President Gowdy, who established the great work; and now President Ching Jun Lin. It is the students and the alumni that make the University; as you have often heard me say, not the faculty or the managers. When, therefore, the president comes from the ranks of the students and is as good as Mr. C. J. Lin is proving to be, the institution may be sure of its success. But the present and the future rest upon the past, and the present success would not be without the hard work and loyal support of the past. Whatever of success the present F.C.U. has, is partly yours. Recent years have not been easy for education in China as many of you know from personal experience; and the burning of the Gardiner Hall, Jr., Memorial Dormitory, which occurred on the evening of May 28.

"Every cent contributed goes to the Campaign Fund."

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Alumni and Former Students of F.C.U. - 2

8/21/23

seemed for a moment to mark the end of all our efforts. How could we go on in the face of such a blow? But we can go on, for the spirit of F.C.U. is one of perseverance and endurance and of power; as it is one of service and fellowship.

A financial campaign to build new dormitories, better ones than the old, has been started. You are asked in this and other documents to contribute to the rebuilding of your old school. Perhaps that comes as a surprise. F.C.U. never asked you for any money before. But when you come to think of it, you will see that all the friends of F C U. will want the privilege of a share in this rebuilding; not merely to build houses for students to live in, but to show the world that the F. C U. spirit can not be put down.

The request of the Campaign Committee for a contribution is a request you will want to honor. It has been proposed that each member of the managers, the faculty, the alumni, and student body be responsible for raising a certain definite amount as minimum. For the alumni this minimum amount is \$100.00 each. For all others, except the student body, it is more. Some of the alumni think that \$100.00 is too small an amount, for they say they can raise much more than that among their friends and friends' friends. All of the groups are entering the Campaign with a splendid spirit. When the new dormitories rise and are filled with happy students building character and getting knowledge in the old F. C U. way, you will be proud of your share.

Sincerely yours,

R. Scott

Assistant Dean.

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FUKIEN CHRISTIAN UNIVERSITY
Foochow, China.

REPORT OF THE ACTING DEAN RODERICK SCOTT FOR 1928-1929

October 20, 1929

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3. Staff and Departments. Publications.
4. Student Life.
5. Religious Life.
6. Faculty Life.
7. Graduates.
8. Statistics.
9. Chronicle. List of Visitors.

INTRODUCTION

The year has been one of relative peace, all in all, a better year than we dared hope for. We could not tell in what state of mind the students would return in the fall of 1928, after the dormitory fire; and our losses were heavy. The 'rebellion' of 1927 had cost us 50 students; the fire, cost 30. 1928-29 saw thus the smallest attendance in many years, a total of 112. We were not sure how the students would receive life in the old temporary buildings again; but there was no complaint at that point until the intense heat of the very end of the year; and the fine old FCU spirit was, if anything, stronger thruout the year, than ever before. It was a good year; we could only pray to be let alone and to have some more of the same. The students settled down to more serious work than in the previous year, but the work for many was sadly broken into by the two big athletic meets held in Foochow (see below).

Elements of encouragements were the summer conference of the Council of the Association for Christian Higher Education attend in Shanghai by President Lin and Dean and Mrs. R. Scott, the enthusiasm shown by many students during the summer and early fall over the Dormitory Fund Campaign, and the cooperation of the Government officials in Foochow, under the influence of the skilful contacts made by President Lin. Also the effect of the announcement of the Hall gift.

The aim of the University as a Christian college was made more clear than ever before; and the realization that China needs character with her education and that Christianity is the only way to character, drove the Faculty to greater efforts in this direction.

ADMINISTRATION

1. Dean Lin T'ien Lan as Dean with myself as Assistant Dean, he handling the Student Union and problems of Discipline, as it were, Dean of Men, and I as Dean of Studies, formed an arrangement that worked very well. His departure at the end of the fall term threw the

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10/20/29

entire work on me again. Mr. Hsieh's installation as registrar brought more efficiency into that end of the work than ever before, but I have not found the perfect registrar yet.

2. The new plan for three required assemblies per week seemed to work well; the Memorial Meeting on Monday devoted to training in report, debate and general citizenship; Wednesday, 20 minutes, mostly for the Dean and President; and the Friday hour used by the Faculty in rotation for scientific and departmental lectures.

3. The Year was spent by the Dean in codifying and rewriting and finally in publishing the Rules.

4. A Prize Tuition Aidship was given to the student obtaining the highest grade in the Freshman A (first term) class; for the fall, to Tai Wen Sai; for the spring, to Lei I T'and.

5. Aidships to about \$500.00 were given; but the self-help problem remains unsolved; the faculty prefers expert work and so the student opportunities for self-help grow less and less. Direction of this work has been taken from the Dean's Office and given to the Director of Religious Work.

6. Room-Drawing has likewise been taken from the Dean's Office and given to the Business Manager's, together with full change of the rooms and the Dining Hall; all with marked success.

7. The Entrance Examinations require better oversight; namely, a committee working on the job, between vacations and in the summer, when, unfortunately, our faculty is so scattered.

8. The Premedical activities were enthusiastically handled by Prof. F. C. Martin as a sort of Premedical Dean. 20% of the enrollment declared themselves as candidates for this course.

STAFF AND DEPARTMENTS

1. Additions. Fall, 1928: Prof. and Mrs. F. C. Martin, return from furlough (Physics; Acting Librarian); Prof. E. M. Stowe (Religious Education - in November); Prof. Chung Chun Yun (Mathematics); Prof. Wang Chih Sin (Chinese Literature). Instructors and Assistants: Hsieh Chen Ya, '25 (English; Assistant Registrar); Yang Chung Ling, '21, (Biology); Hsu T'ien Lu, '28 (Chemistry); Kuan Chun Yueh (Lecturer in Economics); Chin Yun Min, '23, (Assistant Librarian). Spring, 1929: Chu Wei Tze (Instructor in Chinese); Yang Ching Tsing (Lecturer in Economics).

2. Departures. Fall, 1928: Dean T. L. Lin (Political Science); Mr. Kuan; Mr. P. G. Lin. Spring, 1929: Profs. Beach, Farley, Sutton (Psychology, Modern Languages, Chemistry). Instructors: Mr. C. L. Yang (in May), Mr. T. L. Hsu, Mr. G. T. Yang. Miss Eva M. Asher (Treasurer).

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NOTES ON THE DEPARTMENTS

1. Chinese. Under the exceedingly able leadership of Prof. Wang Chih Sin, the Chinese Department sprang into new life, was carefully organized; and a new program of studies laid out; modern Chinese work was handled by Mr. W. T. Chu; and Prof. Wang himself developed a new course in the Survey of Chinese Culture, which proved very popular. Reading groups in Chinese were also formed.

2. Social Sciences, continued to limp along, receiving a hard blow when Dean T. L. Lin resigned at the end of the Fall term. Our visiting lecturers did as good work as they could, Messrs. Huan and Yang, but the department lacked an active head. Prof. Wang however conducted a very popular course in the Three Principles, now required of Freshmen (in spring term).

3. Philosophy and Religion. With the arrival of Prof. Stowe who was able to assume one of Dean Scott's courses in November and who developed a selected series of courses in the spring; and with Prof. Wang, with his new course in the development of Chinese Religious Thought, the Department of Religion began at last after years of waiting to develop.

4. Physical Sciences. Biology (Prof. Kellogg with Mr. C. L. Yang), Chemistry (Profs. Beeman and Sutton with Mr. T. L. Hsu) Physics and Mathematics, especially strong again (Profs. Martin and Chung and Mr. Lai).

PUBLICATIONS

The second series of Natural History Club Proceedings (Prof. Kellogg, editor). The Student Magazine. The Rules and Ideals of FCU (The Dean, editor). A faculty magazine in Chinese was projected but not completed.

STUDENT LIFE

1. Student Union. The Union showed great stability during the year, except for the unrest which communistic rumors in Foochow produced in March and April (1929). The Mass Meeting became slightly less dangerous than it had been; this meeting of the whole student body is, according to the Constitution, the final authority, but it is, as might be expected, swayed too easily by emotion. Patriotism was at a low ebb and after the parades of October 10, the students would have no more of such things. On the other hand, decision about the fall and spring uniforms required by the Government, caused a good deal of trouble, finally satisfactorily settled.

2. Athletics. All attention centered on picking teams for the two meets which were fairly successful, as far as athletics goes. The Physical Drill conducted in the spring term by Profs. Chung, Beeman and Stowe, as substitutes for military drill was barely successful.

3. Fire Drill. In the fall, the volunteer student fire drill companies practiced with great enthusiasm; in the spring, it seemed best not to practice too openly; apparently students did not want to be reminded of the fire at all.

4. Studies. These showed an improvement over the previous year, with the reduction of political activities, but the two athletic meets caused much interference, that in the spring costing nearly a month's work for more than a third of the student-body. Conditions in the old buildings became in the late spring almost impossible for study: heat, glare, mosquitoes, noise, etc.

5. Social. Receptions and picnics were held each term, but the former open-house was not revived. One moving-picture, the King of Kings, was shown; with the smaller student body, such affairs, it was felt, are too expensive.

6. Music. The Glee Club continued its work with great activity, giving a public and pay concert at Hua Nan College in January and essaying the ambitious opera (selections) of Robin Hood in May, which was given twice at the University.

RELIGIOUS LIFE

1. Formal Services. It has been stated again and again in these reports that what we most needed for the religious life at FCU was a man who should give his full time and attention to that work; such a man Prof. E. M. Stowe has proved to be; he has had the wisdom to proceed slowly, but the gains even in the last six months have been very noticeable, in the spirit of the meetings and in the confidence we all have in our religious life. We have not yet found the key to that problem: how to revive the nominal Christians, or how to bring the vital knowledge of the spiritual life to men who are not Christians; still the students who are Christians are beginning to wake up to their opportunities and the faculty committee on religious activities has been digging away at the problem.

The Chapel, and Vesper services continued as usual, with a fine fresh, free, spiritual atmosphere; some experiments were made to see what type of service was liked best.

The visits of Dr. David Yui, Dr. Miao, Mr. Frank Price and Mr. K. S. Wang, the young man who has had a remarkable experience with Buddhism, did a great deal to build up student religious life.

Slowly the students are beginning to see that the famous spirit of FCU is predominantly a Christian spirit; and then to inquire how that spirit may be kept. "I don't care anything about religion," said a new student, "but I like the Christian spirit of FCU." The Faculty might well study this: how is a spirit made and kept?

2. Organizations. The Christian Fellowship proceeded forward slowly; perhaps it is too soon to tell whether it is what we want or not. But despite all Prof. Stowe's efforts, the YMCA could not be

rescued from the dry rot into which it had fallen of late years, the student-body participating in the elections but caring nothing really for its work; on the other hand, the more directly religious work of the Y was well carried on, the Sunday morning vernacular service, Miss Asher's Sunday School, Prof. Wang's Sunday Evening 'Religion Discussion Club,' and Prof. Scott's class for new students, not Christians, called "The Seekers for Truth." Student Chapel leaders were tried with good results.

3. In the Curriculum. Fall: Religion I for Freshman, Rev. P. C. Lin; Religion V, for Juniors (Ethics); Religion XV, for Juniors (Chinese Religious Ideas), Prof. Wang; Philosophy XI, for Seniors (Philosophy of Religion), Prof. Scott. Spring: Religion II, Prof. Stowe; Religion XVI, Prof. Wang; Philosophy XII, Prof. Stowe; Religions Education III, Prof. Stowe.

4. Statistics. Number of students, 112; Christians, 70; from Christian homes, 67; from Christians schools, 94.

THE FACULTY LIFE

I FEEL that a work should be added about the faculty life: the spirit of cooperative interest and support has been very fine. This has been fed by retreats, conferences, the faculty prayer meeting, especially strong this year, faculty dinners and other forms of social life; and also by the enthusiastic and unwearied interest shown in the fire-guard, which has maintained an unbroken weekly schedule from October, 1928 to the present date. On the other hand, the assimilation of the new young instructors and assistants is a problem that needs our attention.

Contacts of the Faculty with the outside world were made thru attendance on the summer conference in Shanghai, thru Prof. Beeman's and Prof. Kellogg's visit to Canton and thru President Lin's visit to Shanghai in June, 1929.

THE ALUMNI

A dinner was held at Commencement in January, but much cultivation needs to be done here. Many graduates have never visited the campus since their graduation, albeit living all their lives in Foochow city. Several returned to Foochow for the provincial examinations for foreign scholarships, two, H. H. Ch'en, '21, and M. H. Lin, '26, securing awards.

Report of the Acting Dean for 1928-29 - 3 -

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STATISTICSSTUDENTSBY CLASSES

	1924	1925	1926	1927	1928	1929
a. Seniors	26	22	29	24	19	14
b. Juniors	15	22	25	32	21	16
c. Sophomores	29	33	31	44	28	33
d. Freshmen	92	39	95	71	56	46
e. Unclassified	7	6	6	2	10	3
	139	172	186	173	134	112

BY SCHOOLS

a. Foochow Anglo-Chinese Col.	42	40	45	40	20	16
b. Foochow College	24	28	36	24	17	15
c. Foochow Y. M. C. A. School.	18	22	18	15	12	10
d. Foochow Trinity College . .	2	2	2	1	11	17
e. Guthrie (Hingwa)	24	21	14	13	16	14
f. Yenping	3	4	4	5	4	2
g. Amoy Anglo-Chinese College.	4	4	6	9	7	4
h. Amoy Tzi Mei	2	5	5	8	3	2
i. Talmage (Changchow)	9	12	12	16	11	10
j. Westminster (Chaunchoy) . .	2	3	3	3	12	12
k. Swatow	9	11	6	8	1	
l. Naval Academy						6

GRADUATES Total 140; 7 died; 133 living.

BY SCHOOLS

a. Foochow Anglo-Chinese Col.	27	30	34	40	45	48
b. Foochow College	6	10	17	21	23	24
c. Foochow Y. M. C. A. School . .	5	5	7	9	11	15
d. Foochow Trinity College . . .	4	4	5	5	5	5
e. Guthrie (Hingwa)	6	7	8	10	12	14
f. Yenping					2	3
g. Amoy Anglo-Chinese College.	8	9	10	10	11	12
h. Talmage		2	3	7	7	7
i. Tzi Mei (Amoy)					2	2
j. Westminster (Chaunchoy) . . .	1	1	2	2	2	3

BY PROMOTIONS

a. Secretary Anti-Opium Asso.				1	1	1
b. Ministry				1	2	2
Studying				2	1	1
c. Medicine					1	2
Studying				2	4	5
d. Education						
In Christian Schools				23	25	31
In Other Schools				28	34	36
e. Foreign Study				10	13	14
Returned				2	3	6
f. Government				8	15	16
g. Business				10	10	10

CHRONICLE 1928-1929

- 1928 Sept. 12 Faculty Conference.
 19 Prof. and Mrs. Martin return.
 22 Registration for Fall term.
 27 Dr. and Mrs. Gowdy visit the University.
 28 Meeting of the Board of Managers.
- Oct. 4 Faculty Reception to students. In the afternoon.
 9-11 Holidays joining Independence Day, Confucius Birthday and the Celebration of the Nationalist Capture of Peking. Students take part in parades on the 9th and 10th.
 14 Profs. Beeman and Kellogg attend formal opening of New Science Hall at Lingnan University. Return Oct. 26.
 15 Freshmen tea.
 19 Student Reception to Dr. and Mrs. Gowdy
 23 Student fire-drill organized.
 26 Dr. H. G. Gee visits the University.
 30 Dr. David Kui's visit.
- Nov. 4 Fire scare; defective wiring.
 7 All student examine in the Three Principles. Student Union inaugurates class in boxing.
 8 Prof. E. H. Stowe appointed director religious work.
 11 Visit of Dr. and Mrs. D. J. Lyon and Mr. Y. K. Woo.
 21 Piano Recital: Mr. Maurice Barton.
- Dec. 12 Song recital: Mrs. Gulkevitch
 13 Scientific Lecture at Foochow by Prof. C. H. Robertson.
 23 Foochow Athletic Meet; problem of Sunday athletics.
 26 Provincial exams for foreign study; FCU graduates apply; passed by H. K. Ch'en, '21; and H. K. Lin, '26 (in spring)
- 1929 Jan. 5 Glee Club Concert at Hua Nan College.
 7 Faculty-student tennis tournament.
 20 Baccalaureate Sunday; sermon by President Lin.
 26 Commencement; address by Educational Commissioner Cheng. Successful Alumni dinner.
- Feb. 24 Faculty Retreat. Student YMCA conference in Foochow. Visit of Mr. K. S. Wang, National Student Y Secretary.
 25 Registration for Spring term.
 26 Physical as substitute for Military Drill begins.
- Mar. 1 Faculty reception
 7 Freshmen tea.
 9 Prof. Stowe's Religious attitude questionnaire.
 15 Oratorical Contest for Foochow schools; Mar. 25 finals; FCU places 2nd and 4th.
 25 Christian Fellowship Faculty-Student supper.
 29 Holiday: Good Friday and Canton Martyrs' Day.
- Apr. 1 Glee Club sings at Easter Concert.
 17 Visit of Mr. Frank Price and Dr. C. J. Miao.
 29 Holiday for Provincial Athletic Meet; same on May 1.
- May 9 Holiday for May 4-7-9 events.
 10 Miss Asher leaves.
 21 President Lin goes to Shanghai to attend meeting of Advisory Council, Assn. Hsin Higher Educ.; returns June 2.

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- May 24, 5 Glee Club stages opera of Robin Hood at the University.
- 29 Student Union officers take excursion to visit Government Institutions in Mamou and Poochow.
- June 1 Holiday: State Funeral of Dr. Sun Yat Sen. FCU represented by President Lin. Prof. and Mrs. Beach leave.
- 9 Baccalaureate Sunday sermon by Mr. James Ding.
- 15 Commencement address by Miss Kao (Educational Bureau).
- 22 Visit of Educational Commissioner Cheng and Prof. Ho (of Naval Academy) to inspect the University for the Nationalist Department of Education as preliminary to Registration.

OUT-OF-PORT VISITORS TO THE UNIVERSITY 1928-29
(including Convocation, Vesper and Chapel speakers)

Mr. H. Renskers, Mr. M. Gist Gee (Rockefeller Foundation), Dr. David Yui (National Y. C. A.), Mr. K. T. Chung (NCC), Dr. D. Willard Lyon and Mrs. Lyon, and Mr. Y. K. Lu, (National Y. C. A.), Dr. Miao and Mr. Frank Price (Christian Educ. Association), Mr. Tang Kwei Sheng (Student Y Secretary in Nanking), Miss Gertrude Steel-Brooke, and Miss Huang to report the World's Student Federation Meeting held in India. Miss Eva Spicer, of the Ginling College faculty, Dr. Heyworth, of England (brother-in-law to Bishop Hind), Bishop Birney, Mr. Lynn Fairfield and Miss Gertrude Jeabury (secretaries of the American Board), Prof. C. E. Robertson, Mrs. Liang (daughter to Liang Chih Chiao).

IN-PORT SPEAKERS:

Mr. Huang Wang, ex-commissioner of Education, Mr. Cheng, President Commissioner, Mr. Ho, secretary of the Fukien Government, Dr. Chung and Mr. F. L. Lin, associate commissioners of Education, James Ding, Donald Hsueh, Howard Chang, G. G. Hua, S. K. Hsu, K. Y. Lin, G. H. Wang, C. F. Sing, Messrs. Henry Lacy, Sites, Havighurst, Leger, Horton, Miller, Bissonette, Drs. Li and Campbell, Miss Lambert, Miss LeForge.

RS/MCY

Roderick Scott
Acting Dean.

EXHIBIT C

Fukien Christian University

Department of Philosophy

Orientation Course

An Introduction to Civilization

Syllabus

By

Roderick Scott

Professor of Philosophy

1933

Fukien Christian University

Book Store

Foochow, China

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OUTLINE

An Introduction to Civilization

PART I. OUTER HISTORY

- (I) THE EVOLUTION OF MANKIND
 - I. The Story of the Earth
 - II. The Story of Man
 - III. The Story of Culture
- (II) THE EVOLUTION OF INSTITUTIONS
 - I. Animal Societies
 - II. Human Society.
 - A. The First Level. Instinctive. Custom.
 - B. The Second Level. Reflective
 - 1. Communication
 - 2. Proverbs
 - 3. Institutions
 - C. The Third Level. Ethical
- (III) THE EVOLUTION OF KNOWLEDGE
 - A. The Origin of Knowledge. Curiosity
 - B. The Unreflective Level. Superstition
 - C. The Reflective Levels.
 - D. The Methods of Knowledge
 - I. Pre-scientific Level
 - (1) Pre-scientific Science
 - (2) Pre-scientific Philosophy. Myths
 - II. Scientific Level.
 - (1) Science Proper. Modern Science
 - 1. The History of Science
 - 2. Definitions of Science
 - 3. Scientific Method
 - 4. The Results of using Scientific Method
 - 5. The Philosophy of Science
 - (2) Philosophy Proper
 - 1. The History of Philosophy
 - 2. Definitions of Philosophy
 - 3. Philosophic Method
 - 4. The Results of using Philosophic Method
 - (3) Logic

PART II. INNER HISTORY

- (I) THE LEVELS OF THE MIND
- (II) THE DUALITIES OF THE MIND
 - I. Duality of Experience
 - II. Science and Religion
 - III. Other Dualities
 - IV. The Philosophy of Duality
- (III) THE HIGHEST LEVEL OF THE MIND. THE LIFE OF VALUE
 - (1) Description of Value-experience
 - (2) Types of Value-experience
 - (3) Table of Primary Values
- (IV) THE FIELDS OF VALUE
 - I. ART
 - 1. Definition
 - 2. Development of Art
 - 3. Classes of Art
 - 4. The Philosophy of Art
 - 5. Art and Religion
 - II. MORALITY
 - 1. Definition
 - 2. The Philosophy of Ethics
 - 3. Morality and Religion
 - 4. Practical Ethics
 - III. RELIGION
 - 1. Definition
 - 2. Function of Religion
 - 3. The Origin of Religion
 - 4. The Evolution of Religion
 - IV. THE LADDER OF VALUE

AN INTRODUCTION TO CIVILIZATION

This is a syllabus for an orientation course in the philosophy of civilization, having as its purpose to obtain an understanding of the origin and development of mankind.

Orientation means mental adjustment to a new subject. Orientation courses are therefore courses of introduction and survey. The philosophic study of a subject (such as the philosophy of education, or of religion, or of civilization) includes the analysis of the subject into its parts or divisions, together with a study of the relations between the parts of the subject and between the subject studied and other subjects. The first part, the analysis, is scientific; the second part, is philosophic, or *synoptic*. **Synopsis** is the relation of parts to one another and to the subject as a whole, and is the task and method of philosophy. The symbol for philosophy may well be, therefore, the full circle. As philosophy involves a comprehensive survey of a subject, any study of philosophy is a process of learning to think by thinking, which becomes in turn a secondary objective of this course. "The well-ordered mind answers its own questions."

The spirit of the course is well illustrated by the poem, "The Prayer of Agassiz," by John Greenleaf Whittier. Louis Agassiz was a Swiss naturalist, who taught in America, and was one of the founders of modern biology.

THE PRAYER OF AGASSIZ

We have come in search of truth,
Trying with uncertain key,
Door by door of mystery,
We are reaching thro God's laws
To the garment hem of Cause.
As with fingers of the blind,
Groping here to find
What the hieroglyphics* mean
Of the unseen in the seen;
What the thought that underlies
Nature's masking and disguise;
What it is that hides beneath
Blight and bloom and birth and death.

**hieroglyphic* means sacred secret writing.

PART I. OUTER HISTORY

"KNOW THY WORLD"

HISTORY AND SCIENCE (PHYSICAL AND SOCIAL)

"The one who knows not the past cannot think of the future."

(I) THE EVOLUTION OF MANKIND

"What is the Story of Creation – the long, costly, sublime advance from mud to man, from savagery to civilization?"

I. THE STORY OF THE EARTH. Geology.

"The story of evolution, of the geologic record, is a story of widening range. Classes, genera, and species appear and disappear, but the range widens. It widens always." H. G. Wells, "An Outline of History," 1920, vi, 5.

The solar system; the planets; the earth.

Millions of years for the earth to cool so that life might be sustained, and that might have been 80,000,000 years ago. Millions of years for an environment suitable to human beings to develop, and perhaps that was 2,000,000 years ago. Hundreds of thousands of years from human beginnings up to written history in 6000 B.C.!

II. THE STORY OF MAN. Anthropology. Paleontology

An organism, or anything that grows, is to be tested not by its origin, but by its function, its product. Out of nature came human nature. "Submen were not degraded men; they were exalted animals. Every stage is the highest stage reached and must be so regarded." Wells, ix, 2.

A. Submen

1. 250,000 B.C. Java man
2. 250,000 Heidelberg man (rough flint weapons)
3. 100,000 Piltdown man
4. 50,000 Neanderthal man (skilled flint implements)

B. True Men. Primitive Man.

5. 25,000 B.C. (1) Cromagnon man. Reindeer men (the first art). (pronounced, *Cromanyan*)
- (2) Grimaldi man. (Negroid)

III. THE STORY OF CULTURE. History

(I) The Distribution of Races. Ethnology

(1) Cromagnon types

1. Mongolian – Chinese, Burmese, Japanese, Mongols, Eskimos, Amerindian, Mexican.
2. Nordic – Teutonic, Greek, Kelt, Slav, Indian.
3. Mediterranean, Brunette types. – Sumerian, Egyptian, Hebrew, Italian, Spanish, Irish, Melanesian, Malay.

(2) Grimaldi types – Negroes, Negroids, Australoids.

From Wells, xiii, 4. The beginnings of racial division go so far back in history that as yet there is not very much agreement among ethnologists as to racial divisions.

(II) The Beginnings of Culture

10,000 B.C. Neolithic. Heliolithic culture.

(*Neolithic*, means new-stone in contrast to *paleolithic*, the ancient stone culture, that is, the use of flint tools by the last submen. *Heliolithic* means sun-stone, and refers to the great monuments build by the early sun-worshippers)

6,000 B.C. Sumerian culture. The Bronze Age.

5,000 " Egypt. The Pyramids.

3,000 " China. India. Persia.

1,000 " The Iron Age.

(III) The Philosophy of History. (Selected topics)

"History describes men in action."

- (1) Progress. "Evolution delivers man over to himself to direct his own development." Civilization means progress,

i.e. the continuous improvement in individual and social habits, and in ways of thinking and of doing things. Progress, like evolution, has not been in a straight line; there have been errors, retrogressions, and experiments that proved to be failures; but the general movement has been upward; the world has been getting better; humanity has grown more human.

(2) The Direction of Progress is toward ever more and more freedom. But freedom is obtained thru obedience to law. Thus obedience to scientific law has freed mankind from slavery, from ignorance, from disease, from superstition (fear). And obedience to ideals has freed men from tradition, from hatred, from suspicion, from selfishness, from sin.

(3) The Initiator. The person who made new combinations. The Pioneer and Prophet. "The few who lead the many."

"Long before history a man came out of his cave and built the first hut. He was a leader. He used his brain to get a better place to live. His neighbors imitated him." "Almost every forward step in the progress of life could be formulated as an act of faith, an act not warranted by knowledge, on the part of the pioneer who made it."

"We take up the task eternal, the burden and the lesson,
Pioneers, O Pioneers!
Conquering, holding, daring, venturing, as we go the unknown ways."
— Walt Whitman, "O Pioneers"

"What shall I say, brave Admir'l, say,
If we sight not but seas at dawn?
'Why, you shall say, at break of day:
'Sail on! sail! sail on! and on!'"
— Joaquin Miller, "Columbus"
The mate interrogates his captain,
when the three caravels are about
half way across the Atlantic Ocean.

"What is a hero? I do not quite know. But I imagine
a hero is a person who does what he can do. The others do
not." — Romain Rolland.

(II) THE EVOLUTION OF INSTITUTIONS. The Social Sciences

其人存則其政舉

"Let there be man and government will flourish" — Confucius, Doctrine of the Mean, xx, 2.

"The process of civilization is the free, conscious, and willing subjugation of the great primitive instincts and of the activities to which they give origin, in the service of wider and wider associations of men, and finally to the service of humanity as a whole." J. S. Hoyland, "A Brief History of Civilization," 1925, p. 49.

Note: * "The difference between history and sociology is largely a matter of relative emphasis. Both deal with human groups. Both are sciences of society, but in history the stress is placed on description of particular events: in sociology it is laid on abstract generalizations of elements observed in many events." Harold Benjamin, "An Introduction to Human Problems," 1930, p. 169.

I. Animal societies. "In union for defense animal society had its origin, and thru them it established a heritage of social impulse for humanity," Will Durant, "The Story of Philosophy," 1926.

II. Human Society.

a. Definition. Society is the process of associating in such ways that experiences, ideas, emotions and values are conserved, transmitted and made common.

b. Dialectic. Dialectic means progress in thought. Roughly the progress or dialectic of society has developed by trial, error and success, thru three levels:

First, simple unorganized, instinctive experience.

Second, "learning by experience," the first interpretations of experience; their repetitions and modifications.

Third, criticism, refinement, reform; progress.

A. First level in Social development. Instinctive.

1. The Individual, his habits, prejudices and point of view. Logically, the individual's point of view, which may

be designated, "freedom," or "individualism," precedes the social point of view. But psychologically and historically, the child begins, and man began, their careers as socially bound creatures of the group and only slowly and gradually evolved to an independent and self-reliant personality.

2. **Society.** Its *folkways*, or *customs* (customs are 'social, habits) and point of view. Its point of view is control, safety, defense, the *limitation* of freedom. "Custom," said Sir Francis Bacon, "is the principal magistrate in man's life." On the unreflective level, social control is administered thru *tabu* and *convention*. Tabus are sacred prohibitions laid upon the use of certain things or places or actions or words. Conventions are rules or practices.

B. Second level in Social development. First reflection.

1. **Communication.** Language.

"Thru speech man evolved society; thru society, intelligence; thru intelligence, order; thru order, civilization." Durant, p. 97. "Of all human affairs, communication is the most wonderful." John Dewey, "Experience and Nature." 1925, p. 166.

2. **Proverbs and precepts.** The first judgments on individual and social behavior; the first social philosophy and psychology.

3. **Institutions.**

i. CHART OF THE GREAT SOCIAL INSTITUTIONS

a. The Private Order	I. THE FAMILY.	Marriage and the Home
b. The Public Order	II. THE STATE.	Government
	III. THE SCHOOL.	Education
	IV. BUSINESS.	Industry and Commerce
c. Beyond Society	V. THE CHURCH.	Religion.

ii. **Definition.** Institutions are practices, laws, methods and customs, which are a material or persistent element in a people's political or social organization. The Great Institutions are permanent clusters of ideals, customs, and laws.

iii. **Function.** The institution is a "store-house of meanings," it tells each new generation what social life means; it thus saves time and makes life easy; it also give stability and security and authority to society; it also provides machinery for the expression of social desires, as if, for example, schools were provided by teachers to satisfy their desires to teach pupils; industry and government are carried on, primarily, by persons who enjoy such activities. The institution is a field for reciprocity or sharing, which is an important influence in the development of personality. Lastly it provides for the 'over-individual growth' of individuals, for the widening of the range of interest and therefore for growth. "One man alone," said Aristotle, "is no man at all."

iv. **The evolution of institutions**

1. The family has evolved from polygamy to monogamy; marriage from the stolen bride to free choice.
2. Government from the clan to the League of Nations. Punishment from revenge and retaliation to social cure and education.
3. Education from Plato and Confucius to the modern "progressive education."
4. Money from barter to banks; economics from self-sufficiency to interdependence.
5. Religion from nature worship to theism; from belief in spirits to belief in Spirit (God).

C. Third level in Social development. Critical reflection.

"Reflection transforms customs into principles," Irwin Edman, "Human Traits."

Criticism means judgment by reference to a standard. Social judgment belongs therefore to the field of Ethics, which is assigned in this syllabus to Part II, the Inner History of Man.

The Social Sciences customarily concern themselves only with the first two levels of development, but it should be obvious that a complete understanding of social behavior involves the ethical point of view as well as the purely sociological. The Chinese term for right conduct, 仁 *jen*, suggests that whenever men come into any form of contact at all, their actions are inherently moral (or immoral). The social sciences may ignore the ethical aspect of life, provided it is understood that thereby, they fail to give a complete picture of human association.

(III) THE EVOLUTION OF KNOWLEDGE

SCIENCE. PHILOSOPHY. LOGIC

"Minds think"

"It is better to see once than to hear a thing a hundred times"

百聞不如一見

"The function of reason is to promote the art of life."

"The world is not saved by reason, but it is not saved without reason"

A. The Origin of Knowledge. Curiosity.

Knowledge may be defined, psychologically, as the satisfaction of curiosity, the 'desire to know.' The scientist is like a child:

"Sit down before fact as a little child and be prepared to follow humbly wherever Nature leads," said the great English evolutionist and scientist, Thomas Henry Huxley.

The child asks questions. Read "Little Why"

LITTLE WHY

Why do leaves turn red in fall?
Why are giants always tall?
Why do trolley-cars have bells?
Why do city-folk dig wells?
Why is Grandfather's hair so gray?
Why does June come after May?
Why are vases made of brass?
Why don't dogs and cats eat grass?
Why do stars come out at night?
Why's my father always right?

Why isn't candy good for boys?
Why is't wrong to make a noise?
Why do p'liceman carry sticks?
Why are houses made of bricks?
Why don't horses talk like cats?
Why are girls afraid of bats?
Why do matches make a light?
Why do chickens like to fight?
Why are toes such funny things?
Why do folks wear wedding-rings?
Why is winter always cold?
Why did Grandmother get so old?
Why do bubbles always rise?
Why?—no end to all the whys.

The scientist asks questions:

"I have six honest serving men,
They taught me all I know.
Their names are What and Why and When
And How and Where and Who."—Rudyard Kipling

The scholar seeks experience:

"All experience is an arch where thru
Gleams that untravelled world whose margin fades
Forever and forever when I move....
[I seek] To follow knowledge like a sinking star
Beyond the utmost bound of human thought."
— Alfred Tennyson, "Ulysses"

Asking the right question is half the answer. Knowledge is discovery, the search for explanations and meaning, invasion of the unknown; science is organized questioning, or, to use the modern term, research. Its symbol may be the interrogation mark. The mental restlessness of the true student is like

"One everlasting Whisper day and night repeated—so:
'Something hidden. Go and find it. Go and look beyond the mountains—
Something lost behind the mountains. Lost and waiting for you.
Go!' — Rudyard Kipling, "The Explorer."

"It is madness to sail the sea without knowing the way, to sail the sea no one has ever crossed before; to make for a country the existence of which is a question [Columbus was really seeking for China, of which he had heard from Marco Polo.] If Columbus had reasoned thus, he would never have weighed anchor. But with this madness he discovered a new world."

B. Instinctive or Unorganized Level of Knowledge.

On this level, we find, superstition, animism, and the belief in good and bad luck.

Superstitions are beliefs manifestly erroneous or childish. **Animism** is belief in ghosts, spirits, or devils, in shen, 神 and kwei, 鬼. Belief in luck means belief that good or evil fortune, i.e. good or evil happenings, do not occur because of accident, or psychological preparation of foresight or neglect, but because of the influence of some mysterious power.

The origin of religion was not in superstition nor in animism but in awe and wonder. But primitive religions naturally share in animistic and superstitious concepts, just as primitive medicine and psychology do.

Anger at inanimate objects is a survival of animistic belief as in the proverb, "A bad carpenter quarrels with his tools." 劣匠惡器

The apparent justification for belief in luck and for the continuance of superstition is the fact that life is so precarious. "Man lives in an *aleatory* world, a existence in which involves a gamble. The world is a scene of risk, it is uncertain, unstable. Its dangers are irregular, inconstant. It is darkest just before dawn; pride goes before a fall; the moment of greatest prosperity is the moment most charged with evil omen. Plague, famine, failure of crops, disease, death, defeat in battle, are always just around the corner, and so are abundance, strength, victory, festival and song. Luck is proverbially both good and bad in its distributions." John Dewey, "Experience and Nature," p. 41. Aleatory means based on chance; an omen is a threat of evil. "Poor at the first watch, rich at the second," says a proverb. (一更窮二更富). "To day a king, tomorrow nothing."

This fact of chance in human life indicates the significance of science as the search for control, first of physical and then of human nature, though human nature is ultimately self-controlled, controlled, i.e. not by external forces but by ideals (See Part II).

C. The Methods of Knowledge. Search for Order.

"The civilization of an age is not better than its methods of thinking."

In the search for order, we distinguish:

1. To know how: *Science*. (To control, predict, invent)
2. To know why: *Philosophy* (To understand, to guide, to judge)
3. To know how to know: *Logic*.

Note: These are all forms of the observer's or reflector's or user's knowledge. The participator's or actor's knowledge is valuation, (Part II): Art, Morality and Religion, are known, not by doing something, but by being artistic, moral, and religious. "We use arithmetic; we are religious."

I. First Level of Reflection. Pre-scientific.

(I) Pre-scientific Science.

What experiences led to the discovery of sequences, relationships, connections, classes, causes-and-effects, in short, what led man to the *theory of science or order*? Such must have been the following in varying degrees of importance.

1. Accidents. Cooked food, accidentally discovered, when the cattle-house burned down, gave an idea of cause and effects; so of seedtime and harvest, when sacrificial grain sprang up around a tomb.

2. Idle curiosity, wondering about the tides, or about eclipses.

2. Observed regularities emphasized the fact of natural sequences. "That certain things are foods, that they are to be found in certain places, that water drowns, fire burns and sharp points penetrate and cut, that heavy things fall unless supported, that there is a certain regularity in the changes of day and night, and the alternation of hot and cold, wet and dry; such prosaic facts forced themselves on primitive attention." Dewey, "The Reconstruction of Philosophy," 1922, p. 10.

4. **Magic.** Belief in magic is belief that certain things can be done without following the regular sequences of nature. As this is manifestly impossible, magic was and is really secret science. The magicians were the first scientists. Thus astrology is the father of astronomy; alchemy of chemistry. Magic is the beginning of applied science, especially in medicine. Magic has a different line of development from religion; religion is communal; magic, secret.

5. Primitive technology, crafts, e.g. the "art of farming," influences the development of scientific theory in three ways: (i) Skills are sequences, one thing followed invariably by another; as a man made pottery, so nature might 'make rain.' (ii) Tools are instruments. Science is the great instrument for accomplishing an aim. (iii) Tools are 'third terms'; they teach meaning; they are the conversion of one thing into another; they are symbols of thought, they lead the way to abstraction, and so theory. So the first of all tools, the ten fingers, became the foundation for the far-reaching metric system.

(Primitive inventions studied)

6. Language provided 'classifiers,' the first groupings, however erroneous. E.g. 二把刀 三把傘; and in the Foochow dialect, 二粒鉏 二粒星.

Language is a symbol and the development of language provided for abstraction.

"There are two words which were huge discoveries for Man to have made; they are 'therefore' and 'because'; words which can be forged into weapons for the destruction of shadows, and for the making of night to shine with the light of imagination." John Langdon-Davies, "Man and his Universe," 1930, p. 37.

(II) **Pre-scientific Philosophy**, is embodied largely in **Myths**, i.e. explanations of why things happen, in the form of stories. Myths are (i) Nature myths, explaining how natural objects came to be as they are, properly primitive science; (ii) Cul-

ture Myths, explaining the beginnings of culture; and (iii) Cosmic myths, explaining the universe.

II. Second Reflective Level. Scientific.

(I) **Science Proper.** Modern Science.

1. **The History of Science.**

i. Science began with the inquiries, discoveries and formulations of the Greeks, in the 5th to 3rd centuries B.C.

ii. Arabic science of the 3rd century A.D. contributed algebra and alchemy, the father of chemistry. Alchemy means 'the chymia,' the Greek word for fusion of liquids.

iii. Modern science began with the discoveries of Copernicus, Kepler and Harvey and the experiments and formulations of Galileo, in the 16th century.

2. **Definitions of Science.**

- (1) Science is the accurate description of observed events.
- (2) Science is organized knowledge. This organization includes
 - i. Facts and laws. Scientific facts and laws are relationships between events. Laws are cause-effect sequences between events.
 - ii. Classes of such facts and laws, i.e. the several sciences.
 - iii. Formulas, exact statements of relationships.
- (3) Science is scientific method. Science is the great instrument; the study of the methods of living.
- (4) Science is explanation. (Altho we usually use the word, "Why," when we ask for an explanation, science can only answer the question, "How?")
- (5) Science is the control of nature, "the power to direct nature's forces thru knowledge."
- (6) Science is research, systematic questioning. Research may be pursued from one or both of two motives:
 - (i) to improve the ways of living, i.e. for practical

purposes; (ii) as the satisfaction of curiosity or 'mental restlessness,' i.e. knowledge secured for its own sake.

3. Scientific Method.

i. *Definition.* Scientific method is based on the principle that causes produce effects. To be *unscientific* is to neglect this principle, as is done, e.g. in the cases of belief in superstition, magic, or luck.

ii. *Aim:* to explain; to predict; "to know what to expect from nature."

iii. *The scientific mood:* impersonal, cold, emotionally and morally neutral.

iv. The Steps of Scientific Method

1. The Problem given
2. Observation
3. Analysis
4. Inference
5. Verification.

(i) *The Problem given.* The scientific problem to be investigated is first separated from other problems and defined.

(ii) *Observation.* Collecting data. *Data* are things given; *facts* are things done; *phenomena* are things that happen.

Observation includes: (a) Observation as such, "seeing for one's self." (b) Collection. (c) Selection from the things collected. (d) Measurement. (e) Description of the things observed or collected (f) Reports and records of description and measurements, e.g. laboratory reports, and statistical surveys.

(iii) *Analysis.* Breaking up into parts for further examination,

Experiment, which is observation under controlled conditions, is often employed to assist observation, collection, and analysis. "Natural science rests on experimental observation and precise measurement."

(iv) *Inference.* Inference is any process of reasoning from the known to the unknown. Reflection on the data of observation and analysis; comparison; receiving suggestions; use of imagination; the effort to find a *working hypothesis* or generalization. A *hypothesis* is a suggested basis of explanation. *Hypothesis* mean 'placed under,' i.e. a foundation for reasoning. A *generalization* is a general statement covering several particular cases. In scientific method the generalization is called an *induction*, which is a systematic and precise generalization. A *working hypothesis* is a generalization assumed in advance to help further experiment.

If we are seeking an explanation, inference leads to a hypothesis; if we are trying to solve a problem, inference leads to a solution.

(v) *Verification.* Scientific proof. There are two main types of scientific proof. (a) Proof by experiment. "What we can experience we know." (b) Proof by consequences. The *pragmatic test*. "A thing is true if it produces the results expected."

4. The Results of using Scientific Method.

i. The establishment of scientific knowledge, or verified facts. (i) *Facts* are data that fit clearly into our systems of knowledge. New facts must conform to tests of truth already established. (ii) *Laws* are fixed relations between events, or statements of natural sequences (cause-effect), of formulas in which scientific observation has been summarized. (iii) *Classifications*, i.e. the various sciences. This is *Pure science*, i.e. descriptive, or theoretical.

ii. *Scientific explanation.* Explanation is the statement of one thing or event in terms of another already known. Scientific explanation, which is the answer to the question, "How did it happen?" gives causes or origins (therefore called *genetic explanation*)

iii. *Applied Science*, technological or utilitarian. The use of scientific knowledge. Applied science is the method of

'control of nature.' The methods of control are:

(i) *Prediction*. Knowledge means foresight and foresight is power. "Knowledge is power," said Bacon. Principle: Given known laws, to anticipate future events and either provide for them or escape them.

(ii) *Prevention*. Knowing the results of certain causes, to apply other causes that will prevent their happening, as in the cure of disease.

(iii) *Invention*. Artificial use of the laws and forces of nature.

iv. Applications of scientific method. (i) In the social sciences; (ii) in law; (iii) in historical method.

5. The Philosophy of Science. (Selected topics)

i. The assumptions or postulates of science. A *postulate* is a proposition that must be assumed to explain something else, even tho it can not be proved. Science has three assumptions, or 'statements of scientific faith':

(i) That matter or energy exists. Any given science assumes the existence of its data.

(ii) That the human senses, sight, hearing, etc., report the world accurately. (There are proper tests for illusions).

(iii) That there is uniformity of action in nature, so that laws are the same everywhere in nature.

(iv) There is a fourth assumption, the postulate of reason, that our knowledge will be ultimately self-consistent. A scientist or philosopher has a responsibility not to arrive at contradictory conclusions. "To doubt reason is to doubt all."

ii. *The scientific attitude*. Scientific thinking is distinguished by caution, carefulness, thoroughness, definiteness, exactness, orderliness and methodic arrangement, in short, by precision. There is (i) precision in judgment. Eliminate guess-work. (ii) precision in observation and measurement. Eliminate all 'rule-of-thumb' methods, all 差不多. (iii) precision in nomenclature. And (iv) precision in action, called *efficiency*.

iii. The Scientific Spirit. The Scientific Conscience. The Ideals of Scholarship.

i. *ACCURACY*. Accuracy in observing, reporting, reasoning, performing.

ii. *DEVOTION TO TRUTH*. The love of truth irrespective of results. There could be no science without the *neutrality* of facts. A scientist can have no personal considerations or reservations; he must report what he sees regardless of rewards or punishment.

iii. *DEPENDABILITY*. Scientific often means dependable. A scientific report contains no lies; a scientific machine or product contains no faulty parts. A scientist must be a responsible person; an authority.

iv. *OPEN-MINDEDNESS*. Critical toward what one knows or has done—nothing so perfect that it cannot be improved. Receptive to new truth—"Of three men whom I meet, one is my teacher."

v. *BROAD-MINDEDNESS*. Tolerance, seeking the values in all things. Proportion, putting first things first.

vi. *SERVICE*. Science is method for society's use. Conservation. Constructiveness. Science is opposed to waste.

vii. *COOPERATION*. Coordination. Opposed to competition.

viii. *HUMILITY*. "Sit down before fact like a child." Huxley.

ix. *PATIENCE*. Perseverance. Work. "Nature waits."

x. *INDEPENDENCE*. Courage. The Pioneer Spirit.

xi. *FAITH*. Research will yield knowledge. Nature does not lie.

xii. *CREATIVE IMAGINATION*. Progress; get new ideas.

xiii. *SCIENTIFIC PASSION*. Let your science be a value, a loyalty.

- xiv. **POWER.** The great ideal of science is power-over-physical nature; to subdue the earth (the Book of Genesis); to make it a fit place for the human personality to live in.

In general the philosophic spirit is not different from the scientific; there is rather a difference of emphasis, the scientist being interested in analysis, the philosopher in synopsis, the world-view.

(II) Philosophy Proper.

1. **The History of Philosophy.** From Confucius in the East and Plato in the West, philosophic thought has developed along many lines, for the study of which the student is referred to the courses and books dealing with the History of Philosophy.

2. Definitions of Philosophy.

(1) Philosophy is the search for significance. Significance is the relation of a part to the whole of which it is a part, e.g. the significance of the individual in relation to society, namely that progress in society is made by means of the original ideas that arise in individual minds. Significance involves both causes (science) and purposes. Philosophic method therefore includes scientific method, but philosophy differs from science in also seeking purposes, and therefore making judgments about right and wrong. This fact leads John Dewey, the American philosopher, to say, "The difference between science and philosophy is ethics."

(2) Philosophy is "thought that has been thought out," it seeks the world view, the 'first cause,' the 'reasons for living,' the last or ultimate things. It attempts to solve the 'riddles of life,' the great questions, "Where do I come from? Why am I here? Where am I going? What is the meaning of life, death, suffering, evil? Is the world friendly or neutral, or unfriendly? What is the nature of reality?" The study of the nature of reality is properly called *metaphysics*. The answer to the question, is the world friendly or neutral to human beings, belongs to the philosophy of religion.

(3) Philosophy is the guide of life; it is the power to steer the ship of life accurately because we see *all* the factors of life. The well-ordered mind answers its own questions.

(4) The philosophic spirit. "Philosophy is unifying knowledge unifying life. It is not philosophy if it is knowledge alone, insulated from public affairs. A philosopher is a man who remakes himself toward a high ideal which unifies his life. Philosophy is a total perspective. Unity of mind brings unity of purpose, and this brings unity of character, and this unity of personality, and this unity of life, and that is the secret of happiness." (Adapted from Will Durant, "Adventures in Genius," 1931, p. 391)

3. Philosophic Method.

i. **Definition.** Philosophic method is the method of synopsis, "seeing all things together;" hence the symbol of philosophy is the full-circle. It is based on the principle that consistency or coherence arises from taking the synoptic view. To be *unphilosophic* is to disregard consistency in the relations of a belief, or statement, as the materialist does, when he says that the only laws for both human beings and inanimate objects are the laws of matter, that is, the laws of chemistry, physics, and biology; when at the same time, he, himself, *thinks, generalizes, aspires, and regrets*, actions that no electron, cell or animal ever performed!

ii. **Aim.** To interpret, to understand, to evaluate (i.e. to decide which of two forms of belief is the better).

iii. **The philosophic mood:** detached, unprejudiced, unbiased.

iv. Analysis of Philosophic Method.

- (i) The problem is separated and defined.
- (ii) Observation and analysis are made.
- (iii) Inference proceeds by the method of synopsis, the efforts to see all the relevant (connected) factors of the problem in its relations.
- (iv) Philosophic verification is the method of *coherence*, i.e. the method of reason, or rationality, or most com-

plete consistency. A philosopher regards as true the theory that explains the greatest amount of experience.

4. The Results of using Philosophic Method.

i. The establishment of philosophic knowledge. (i) Systems of philosophy, as studied in the history of philosophy, i.e. metaphysics. (ii) Principles. (iii) Criticism of the assumptions and terms used in various departments of knowledge.

ii. Philosophic explanation. This is the answer to the question, "Why did it, or does it, happen?" and gives a purpose (therefore called a functional explanation)

iii. Applied Philosophy. The philosophy of education, politics, religion, etc.

iv. Applications of philosophic method. Evaluation is the process of deciding concerning beliefs.

There are four tests usually applied to beliefs and principles:

1. The *practical* test. The scientific test. Experience it, or watch its effects in others. The test of workability and universality.

2. The *theoretic* test. The philosophic test. The test of consistency with existing knowledge and established principles.

3. The *feeling* test. The emotional test. Does it fit in with my interests or temperament?

4. The *intuition* test. Does it come to me with conviction?

(III) **Logic.** For divisions of the subject of Logic, as not already covered in the sections of this syllabus on The Evolution of Knowledge and in Part II, the student is referred to the courses and books on Logic,

PART II. INNER HISTORY

"KNOW THYSELF"

EDUCATION. PSYCHOLOGY. PHILOSOPHY. ART.
ETHICS. RELIGION

"I am a mind"

Mind is "that which thinks," or more properly, "he who thinks." Soul is the self-conscious level of personality. We are born selves and become souls whenever we become self-conscious. "Spirit we know in ourselves. It is what *we are*. It is our intelligence, our aspiration, our ideals; our love of beauty, truth, goodness, our persistent character, our true nature; all we mean when we say, 'I am, I will, I love.'" (R. M. Jones, "The New Quest," 1926, p. 185.)

(I) CHART OF THE LEVELS OF THE MIND.

A Story of Response to an ever wider world. The Kinds of Knowledge. The Story of Progress.

I. A World. LEVEL OF INSTINCT CONATION PUSH

The 'raw' material of human nature. The Life of Desire. Direct response to stimulus; partial control by nature; adjustment to environment. The central instinct is the Will-to-live. Physical, physiological, psycho-physical.

You eat to eat. Experience that is not knowledge—yet with knowledge elements, instincts. Experience that in not value—yet with value elements, extrinsic value; life is good.

II. A World of Law. LEVEL OF INTELLECT. COGNITION.

Methodology. Means—Instruments. The organization of the instincts.

The Life of Intellect. Technology. The making of instruments of Mind for Mind's purposes. A world to be studied and controlled. Indirect response, by selection, resulting in control of nature, i.e. change of environment, in mastery of the conditions of the physical world (physical sciences) and the

conditions of Human Life (the Vital Sciences). Central instinct is the Will-to-Power. Order, method, objectivity, observation, analysis.

You think to eat. You use science. Experience that is knowledge (instrumental knowledge.) Experience that is not value – yet with value elements; extrinsic value; order.

III. **A World of Value. LEVEL OF SPIRIT VALUATION PULL.** Purposes, goals, values; actual living.

The Life of Value, of Spirit. Development of Personality. Free response, responsibility, cooperation, creation, autonomy. A world to be lived in; fact-plus-value; subjectivity-plus-objectivity; finding values to be real. An inner life, independent of physical circumstances. The central instinct is for the abundant life, life that is saved by losing it.

You eat to think. You are religious. Experience that is knowledge (consummatory knowledge). Experience that is value: intrinsic value; it makes us better persons.

Level I is the province of Psychology, the science of human behavior. Level II belongs also to Psychology; though the *products* of Intellect are Science and Philosophy. Level III is the province of the several special disciplines, Esthetics, Ethics and Religion, as well as of Philosophy.

(II) CHART OF THE DUALITIES OF THE MIND.

Explanation: When the mind studies itself in a comprehensive or philosophic way, it discovers, among other things, the existence of **levels**, as already given. It discovers also that experience has a dual nature; **duality** means two-sidedness, doubleness. There are two paths to knowledge, two kinds of interest, in the mind, two fundamental discoveries about the world made by the mind. These two paths to knowledge are the quantitative and the qualitative; these two discoveries are discoveries of a quantitative or metrical, and of a qualitative or non-metrical aspect of the world.

In general the quantity aspect is called *fact*; and the quality aspect is called *value*. Tho, really, a value is a fact *plus* a quality. E.g. the river is a fact; the beautiful scenery is the fact of the river plus the beauty of the river. The sun is a ball of burning helium gas; the sunset is the beauty of the scene, of which the earth's rim rising up against the burning ball is one fact.

In the chart fact is called A experience; value is called B experience

I. DUALITY OF EXPERIENCE

A	B
Experience of Things and Facts	Experience of Values and persons
Things of the world located in a system of facts	Values of the world located in a community of persons
Deals with the simple existence of things	Deals with the worth of things and the worth of persons
Expressed in Scientific Knowledge	Expressed in Art. Morality. Religion.
Controls Physical Nature thru Applied Science	Controls Human Nature thru Ideals
Aim: to increase human comfort	Aim: To increase human happiness
Mood: indifferent to human interests. "Facts are just facts"	Mood: Concerned with human interests. "Personality is sacred"
Develops methods, techniques	Reveals aims, purposes, ends
Is analytical, mathematical	Is synoptic, organic
Is concerned with quantities, with measurable things, – heavy, long, large	Is concerned with unmeasurable (spiritual) things – deep, high, rich
Results in Knowledge	Results in Knowledge plus Appreciation
Uses language that is direct, defining, explaining, naming	Uses language that is indirect, symbolic, suggesting, metaphorical.

The Visible; or Physical, "I See"	The Invisible, or Spiritual: "I feel"
Certainty for "A" is proof, showing	Certainty for "B" is conviction, sharing.

II. SCIENCE AND RELIGION

We use science: " <i>we think to eat</i> "	We are religious: " <i>we eat to think</i> "
We speak of a scientific method	We speak of a religious person
Deals with means, methods, tools	Deals with goals, with life.
Metrical, quantitative, exact	Non-metrical, qualitative, uncalculated
Determined, automatic, necessary	Undetermined, autonomic, free
General, depersonalized	Particular, personal
Static. The verb of science: IS	Dynamic. The verb of value: OUGHT
Ends with a question: The tool OF WHOM? FOR WHAT?	Ends with an answer: The tool OF A PERSON; FOR THE PURPOSE OF A PERSON.

SYNTHESIS

Science is the great instrument of the Mind in the accomplishment of the purposes of the Good Life (the goal of religion). To live the Good Life, i.e. a life of the highest value, is the purpose of living.

III. OTHER DUALITIES

1. (Psychological). **Mind and Body.** The proper formula is not, "I have a soul and a body," but "I am a soul; I have a body."
2. (Biological) **Organism and Environment.** The organism

responds to the stimulus of the environment, but it also changes the environment. The same is true of a person living in an environment of persons.

3. (Sociological). **The Individual and Society.** No individual except in society; no society except of individuals. Society educates the individual; but the individual leads society. The individual in his social relationships is called the **conjunct self**, or **social self**. The feelings of the conjunct self are called **solidarity**.

4. **The Rhythms of Life.** Wake-sleep; work-play; think-act; activity-rest, habit-freedom; use-enjoyment; security-progress, etc.

5. (Ethical) **Self-interest and Other-interest.** The ethical problem may be symbolized by drawing the "*circles of the self*." At the center is the self; in each of successively wider but concentric circles are the wider loyalties of the individual: family, city or provincial, national, human. To limit one's loyalty to any circumference is to be *selfish*; thus to serve only yourself, or only your family, or only your nation, is to be selfish; but to serve the outermost circle fully is to serve all the inner ones, self, family, and nation. The unselfish attitude is called *altruism*.

IV. THE PHILOSOPHY OF DUALITY

There have been philosophies of duality, e.g. the Chinese doctrine of the Yin-yang 陰陽; or the odd-even system of the Greek Pythagoras. In modern thought, the term used is the principle of polarity.

(III) THE HIGHEST LEVEL OF THE MIND. THE LIFE OF VALUE.

Since the adjective, *valuable*, means possessing value, we employ the term, *spiritual*, to mean "characteristic of a valuer, a person who values, characteristic of valuing experience." Thus we have *physical* and *spiritual* experiences. The field of spiritual experience (Art. Morality. Religion) is also called

the "inner life," or "the higher life," or "soul." (Hence the title of Part II in this syllabus, "Inner History of Man). The soul may be defined as the mind in its spiritual aspect.

(1) Description of Value-experience.

Definition. Value is what is liked, desired, or approved. A value is a quality in the events of the world and in personality which brings goodness or joy, or worth, or beauty, or order, or meaning, or significance or truth. The opposite quality, badness, disharmony, ugliness, would be called a disvalue.

2. Classes of value.

i. Intrinsic values are self-complete, not *good* for some purpose, but *good* in themselves. Intrinsic values make us better persons; they make life worth living; they are *good* for personality, because a good personality has just these intrinsic qualities.

ii. Extrinsic values are incomplete, they are *good* for intrinsic values.

Only Extrinsic	Both	Intrinsic Only
Change, Time, money	Health, success order	Beauty, Goodness, Love

3. Location of values. Values belong to persons, to minds. They are known by persons acting in personal ways. Values are known only by sharing them, by participation, by the actor. Thus you do not know what loyalty means until you have been loyal to a purpose; you do not know the meaning of honor until you have acted honorably. You cannot learn goodness from a textbook on ethics, but only by *being good*. "Truth is something a person can be."

4. The philosophy of values. Values are not merely personal, they are social. In fact the social self is just as personal as the individual self.

But values are not merely social, they are universal, like the laws of nature. There is one world of value just as much as there is one world of fact.

Values are structural, like the steel structure or skeleton of a

modern building. Just as the steel structure determines or fixes the kind of building built upon it, so the fundamental values, usually called ideals, determine or fix, the kind of thought or life we try to form. Logic is a structure determining the building of rational thought; morality, i.e. the ideal of the good life, is a structure for the building of the good life. When Confucius said, 道德是重要的根本 "Morality is the great root," he meant the same thing.

Several of the problems connected with values and ideals are solved by this philosophy of values as structures, which is called Objective Idealism. Some of these are:

(i) The variety of moral action; there is not just one way of being moral, but many, so many that some people think there is such a thing as a moral law. But, just as within one building, there may be many uses, e.g. a home, a college, an office, or a factory, so there are many ways of being moral or being good, all different, yet all moral or good.

(ii) The evolution of moral ideas is not an evolution of morality but a progressive discovery of what is really good and right.

(iii) The ideals is not something that ought to be, as if ideals were unreal or fanciful things; the ideal is something people ought to do. If people want to be good, they ought to follow the ideal of good. We do not make the laws of logic or goodness; we obey them.

(iv) Reason and goodness and appreciation of beauty or a love of music, the fundamental values, are universal, yet not what everybody is born with, but rather what everybody is capable of having, if he is properly taught.

(2) The Types of Value Experience.

1. Valuation. We speak of "finding value or worth" in beautiful objects, good deeds, kind persons; our feeling we call *appreciation* and we say, "I like these things."

2. Urge to Completeness. We speak of possessing curiosity, mental or spiritual restlessness, spiritual hunger, desire to be

and do better; this feeling we call *aspiration*, and we say, "I must do better; must overcome difficulty, etc." Failure, we learn, is the mother, not of failure, as scientific cause-and-effect would suggest, but of success, "We fall to rise, are baffled to fight better, sleep to wake," says the English poet, Robert Browning. This aspect of value-experience may be called Creative Strife; it is constructive not destructive struggle, struggle to overcome circumstances, not to displace or destroy persons, as in competition or war.

3. **The moral quality of living.** We speak of the good, the better, and the best, that is, of moral standards; this feeling we call *conscience* and we say of it, "I ought, i.e. I ought to do what is right." *Good* is defined as the obligation of the individual self; *duty* as the obligation of the conjunct self, of the individual in relation to society. (See below, on Ethics). Judgment according to a standard is called *normative*.

4. **Loyalty. Idealism.** We speak of a sense of personal responsibility, the imperative or command of an ideal; this feeling we call *loyalty* or obedience, and we say of it, "I will." "I ought to be good and I will, cost whatever it may." To live in obedience to loyalties, is to be *idealistic*.

(3) A TABLE OF PRIMARY VALUES

Level	Name of Value	Studied by
Instinctive	a. Of the Organism LIVING	Psychology
	b. Of the group SOCIALITY	Social Psychology
Intellect	ORDER	Science
Reason	PURPOSE: COHERENCE	Philosophy
Art	BEAUTY: HARMONY	Esthetics
Moral	GOODNESS: DUTY	Ethics
Spiritual	RESPONSIBILITY: FREEDOM LOVE	Religion
The Whole	TRUTH	All subjects

(i) **Derived Values.**

The Art of Life, the significance of living (literature, poetry, philosophy of life). Scientific ideals, Religious experience, Scientific discovery, bodily values (health, athletics, recreation), social values (association, solidarity, fellowship, friendship, cooperation), individual values (self-realization, achievement), workmanship (craftsmanship), duty (obligation, sacrifice, heroism), honor (sportsmanship, 'bushido,' 'being game'), loyalty (patriotism, filial piety, service of an ideal), leisure (play, dramatic expression, vicarious, i.e. interest in other people playing, etc.), humor, happiness, effort (creative strife), adventure, creative imagination, worship, mystic experience, will to power, life, love, character, moral choice, personality, spirituality. (References: Sharp, Ethics, ch. XVIII, The Best Things in Life. Everett, Moral Values, p. 182, List of Values).

(4) THE FIELDS OF VALUE

- I. Art
- II. Morality
- III. Religion

I. ART:

An Outline of Esthetics.

1. **Definition.** Esthetic experience is experience of the beauty in things. Music finds beauty, "B" experience, in certain sound relations; Physics finds "A" experience only, certain laws.

2. **Development of Art.** (Selected topics)

- i. Primitive Art. The first art is the drawings of the Reindeer Men, 25,000 years B.C.
- ii. Antiquities. Ancient art of China.
- iii. Architecture. Greek; Gothic; Modern.

3. **Classes of Art.**

- (1) Fine Arts (2) Useful Arts, called also Arts and Crafts.
- (3) Decorative Arts, ornamentation. (4) Derived forms of art.

(1) **The Fine Arts**, the production of beauty in plastic mediums, such as clay, stone, metal, color, sound, movement, words, etc. or harmony.

i. Visual arts (arts of space). (i) Two-dimensions. a. Without motion: the *graphic* arts: painting, drawing, printing, stained glass; mosaic. b. With motion: motion pictures. (ii) Three-dimensions. a. Without motion: *plastic* arts: sculpture, relief. b. With motion: dance. c. Integral arts, combining surface and plastic effect: architecture and landscaping.

ii. Auditory arts (arts of time). a. Arts of tone: instrumental music. b. Arts of words: poetry (literature possessing rhythm). c. Integral arts of tones and words: song.

iii. Visual-auditory arts: drama, opera.

iv. Minor fine arts. Jewelry, furniture, pottery, textiles, (From Piper and Ward, "The Fields and Methods of Knowledge, 1929, p. 318).

(2) **Derived Arts**: Play, ceremonial, appreciation of nature; the Art of Life. E.g. 中庸 The Golden Mean.

4. **The Philosophy of Art** or Esthetic Experience.

i. (Physiological). *Empathy* denotes the sympathetic motor or muscular attitudes which an observer assumes in the presence of beauty, e.g. we move in response to the rhythm of a song.

ii. (Psychological). Art belongs to the individual self as the production of beauty by an artist, but also to the conjunct self, as the appreciation of beauty by a spectator. Its psychology is that of *social resonance*, so-called, or sharing. E.g. a musician plays to an audience. "Art is a dream made permanent."

iii. (Philosophical). Art employs its mediums to express ideas; it is therefore *symbolic*. Its symbols may be universal or original, i.e. symbols we recognise at once, or symbols peculiar to the artist, which have to be studied. Examples of the ideas conveyed by paintings, statues, music and drama are: unity, repose, insight, resignation, inspiration, change, pain, tragedy.

5. **Art and Religion**. Religious art; symbols and ideas. Art in religious experience; ceremony and music, in worship. Religion as original mother of the arts.

II. MORALITY.

An Outline of Ethics

1. **Definition**. Moral experience is experience of the goodness or worth of persons, as indicated by the Chinese word for righteousness, or rightness, *jen* (仁) or the English word, *moral*, from the Latin *mores* custom. Morals is what men do; yet not everything they do is moral, because goodness and worth are capable of standardizing, or being judged. **Conscience** is the mind's capacity for judgment on conduct. Psychology studies *behavior*; ethics studies good and bad behavior, called *conduct*.

2. The philosophy of ethics. What morality involves.

(1) The **Mechanism** of moral action.

i. The subjective side (*subjective* means referred to a subject, a person, a thinker, a self). On the subjective side moral experience is a fact about ourselves: to be human is to desire to be better; this feeling of judgment or self-criticism is the conscience. The conscience has developed from primitive tabu, to the sense of duty, or the sense of honor, as a derived form of duty. The motive or intention of an act is a subjective moral test. The highest form of conscience is moral insight, consciousness of the good.

ii. The objective side (*objective* means common, social, universal). On the objective side, moral experience is a fact about the world. There are two types of objective morals:

(i) Recognition of *Social authority*: Convention. Discipline. Codes (e.g. The Five Relations, The Eightfold Path, the Ten Commandments). Law. Penology (the science of legal punishment).

(ii) Recognition of *Cosmic authority*. The moral ideal. Recognition of responsibility or obligation to duty as duty, to ideals as ideals. This may be called recognition of Cosmic authority; duty is the will of God; or the structural ideal of the world.

(2) The content of moral action.

Men must be good, people must do their duty, must recognize their responsibility. What then is good, what is the range of our responsibility?

The historic or classical answers are found in the various "Interpretations of the Highest good," namely.

- i. Hedonism. Pleasure is the highest good.
- ii. Utilitarianism. The greatest good of the greatest number is the highest good.
- iii. Energism. Self-realization is the highest good.
- iv. Perfectionism. Whatever helps personality, individual and social, is good; whatever injures it, is evil.

This is the moral test of Christian ethics. The highest good is the best personality; the evil is what destroys personality.

The evolution of morals, means the evolution of moral ideas, that is, of what people have supposed the content of the moral ideal to be.

3. Morality and Religion.

i. Other types of interpretation may not require, but *perfectionism*, the personality test, does require, a religious basis. Persons are not centers of worth except in a religious or spiritual world. If there were no God, the world of persons would be as devoid of value as the world of stars of electrons. Among electrons there is no good nor bad.

The religious-moral question is, therefore, what kind of a world are we trying to be good in?

ii. There are fundamentally two ethical problems: (a) What is the good? (b) Knowing what the good is, how shall I be sure of doing it? Religion supplies the *moral dynamic* to living. Morality without religion may tell us what goodness is; it fails to make us good. Equally religion without morality may give power, but it is undirected.

iii. Religion may also supply, thru worship and prayer,

the insight into new forms of duty, and so provide for moral progress. Morality in turn is the field of spiritual action.

4. Practical ethics. Right and wrong in modern society. Social reform by this personality test, what practices, laws, forms in our society are right, what wrong? If wrong, how shall we change them?

Practical ethics involves

- (i) Analysis of problems
- (ii) Tests of ethical or unethical practice by the sensitive conscience i.e. previous establishment of principles of evaluation or judgment.
- (iii) Decision of needed reform
- (iv) Implementation of the new ideals. *To implement* means to provide an ideal with the methods which by it may be actualized in practice.

Social science helps by analysis, religion by creature worship or by practice in testing, philosophy by decision on reforms, science by the proper implementation.

III. RELIGION

An Outline of the Philosophy of Religion.

1. Definition. Religious experience is the experience of value in the Universe, and is usually called the discovery of God, in nature, in social experience, i.e. in other persons, in the philosophic world-view, in the sense of mystery in moral activity, and in worship and prayer, or specifically religious experience.

Religion may be variously defined.

(i) The attitude toward what is worshipful (worship is *worship*) in life. (ii) the spiritual quality of life. (iii) a man's highest values or ideals. (iv) absolute value, the sacred. (v) absolute goodness, the holy.

2. Function of Religion. Religion brings (i) *salvation*, it is recuperating, reconciling, liberating, in its effect upon the person who has it; (ii) *inspiration*. Religious experience is kindling and elevating, bringing enthusiasm and dynamic in pur-

suit of the good, developing and sustaining moral energy; (iii) *enlightenment*. Religion provides the goals of life. "The search for God is the search for the purpose of life."

Religion provides the purpose of living. Philosophy criticizes the goals provided, science supplies the means for attaining the goals.

CHART OF THE GREAT RELIGIOUS GOALS

Name	Goal	Meaning
Brahmanism (India)	Karma	Cosmic destiny
Buddhism (Asia)	Nirvana	Rest from all sorrow, i.e. all activity
Mohammedanism (Africa)	Islam	Submission to the will of God, i.e. to whatever happens
Confucianism (China)	Reciprocity	Mutual relations between persons
Christianity (Universal)	Love	Spiritual unity of man and God and man and man. Personality enriched to include all values.

Love is both conscience and ideal, both critical and fulfilling. For the Hindu goal, Christian philosophy offers personal immortality, not merely cosmic; to Buddhism, victory over evil and suffering by loyalty to ideals; to Mohamedanism, cooperation with God; to Confucianism, reciprocity between man and God, as the basis of that between men.

3. The Origin of Religion. Three roots:

- i. The feeling root. Sacred feeling. Awe, wonder.
- ii. The thinking root. Curiosity. "Who was the author of this world? Who is responsible for it?"
- iii. The ethical root. The discovery of value. The sacred feeling becomes the holy, the good, the right.

4. The Evolution (dialectic) of Religion.

Simple experience. **Nature Worship.** Power and protection from the forces of nature.

First reflection. The forces of Nature seen as Great Unities. **Sun-Worship.** Heaven or Earth.

Later levels.

A. Social tendency. Ancestor Worship.

Power and protection in the deceased ancestor (In *fengshui*, nature worship and ancestor worship are united) *Idols* are a union of Religion and art.

B. Scientific tendency. Polytheism. The forces of nature personified, with distribution of their functions.

Fengshui involves mystery and fear, so the Chinese idols are often distorted and ugly.

In Greece science was friendly toward nature rather than fearful, so we find the idols of Greek polytheism often beautiful.

AA. Later on Ancestor-worship gives way to **Henotheism**, tribal religion; the ancestor has become the tribal head.

BB. **Polytheism** develops on the reflective level into **Pantheism**, all the world is God, a synthesis of the distributed functions of natural forces.

CC. Nature-worship thru sun-worship, and heaven-worship may also emphasize unity. Thus we have in China Taoism, the worship of the Tao, the underlying foundation of All; and the philosophical forms of Brahmanism and Buddhism, later furnishing the ground of **Monotheism**, one God for the world; God in the world, but *also beyond* the world. Here is a synthesis of religion and philosophy.

DD. With a synthesis of religion, philosophy and morality, monotheism becomes **ethical monotheism**: God is good, the holy.

IV. THE LADDER OF VALUE

RELIGION
Holiness: complete personality
ART
beauty
INDUSTRY
Supplying the tools of the Spirit
SCIENCE
Discovering the methods needed to live
MORALITY
Goodness; obligation
Everything must submit to the moral test
RATIONALITY
Reason, purpose, coherence
Everything must submit to reason, the foundation of all thought. "The unexamined life is not worth living."

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FOOCHOW:
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1933



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Two Articles on the War

Roderick Scott
Professor of Philosophy,
Fukien Christian University
Foochow, China
April, 1938

FORCING GOD INTO THE OPEN

"The process of history is twofold, a 'practical' wangling of things along, adjusting, compromising; and a communing of thinkers and dreamers with their ideals, praying their God to do work in the dust of facts. Through the union of these two the habits of the world change. The West has become too diffident about its ethical sense; it has surrendered too much to the arrogance of economy and fear. The way of true realism is the way of ethical audacity, and of faith in the available instruments."

— William Ernest Hocking, "The Spirit of World Politics," 1932, p. 531.

The Two Wests

"EAST is East and West is West"—no, East is West now, but the trouble is that there are two Wests in the Orient.

These two Wests may be symbolized by the treaties. There is the pagan West of the old 'unequal' treaties, even the

West of the Open Door, which was not open to China; and there is the Christian West of the Peace Pact and the Nine-Power Treaty. And Japan is fighting according to the first, whereas China rests her case on the second. This is no remote Oriental conflict; nor is it "a struggle of humanity;" it is a contest between two sys-

Note: It is not true that the outcome of this conflict is 'anybody's' guess; but it is true that much thought is needed to see our way clearly through this human tangle. This essay is one man's contribution. Comment is welcome. History is advanced by the criticism of the interpretations of history.

tems of thought and *they are both Western systems*; hence the conflict should be easy to understand and easy to deal with. (Y. T. Wu says the contest is between principles, the principle of peace and the principle of power, but these are both Western principles.)

The Pagan West

The pagan West is the product of the Renaissance and is to be credited pretty much to Machiavelli, the astute inventor of the doctrine that the state is its own end.

This doctrine has in turn been prolific of systems: nationalism, imperialism, militarism, totalitarianism, modern war (i. e. wars of peoples not simply of armies) suppression of free thought, secularism, and *realpolitik*.

We hear an echo of *realpolitik* in Japan's reply to the Brussel's Conference report: "Japan would be glad if the Powers would contribute to the stability of Eastern Asia in a manner consonant with the realities of the situation." Political *realities* are political accomplishments regarded as simply scientific (bare) facts;

i. e. without regard to the moral quality of the methods by which they may have been brought about, the so-called *fait accompli*. "Realpolitik," says Dr. Hocking, "is the principle that principles do not count."*

But in all expressions of the doctrine of the state as end, morality is irrelevant; they are pagan orders where systems come before man.

That we may realize how devastating this pagan internationalism is, I submit two statements of it.

(a) Hocking, in the book just quoted, reports the German criticism of the American view of the Great War as follows: "This war is not a moral question; it is the inevitable conflict between expanding races. The clash of nations due to the natural forces of expansion is one of the great tragedies of history; but there is nothing for it except to fight it out. It is a struggle for survival, not a question of right or wrong."

(b) In 1927 J. O. P. Bland said of the unequal treaties: "The question of extraterritoriality is like many another in this world of hard facts, not to be solved by virtue of abstract principles. China's moral right to object to the presence of foreigners on her shores is incontestable; but no such rights are admissible in practice."**

* "Morale and Its Enemies," 1918, p. 63.

** "China Again and Yet Again," Atlantic Monthly, July, 1927.

It should be added in Machiavelli's behalf that state morality could never have succeeded without science, or rather the supposed implications of science, both physical and biological. The belief in *determinism*, that whatever is is right, or rather that actions are only reactions—"If Chiang shall compel us to take steps in South China, we shall take them" (Japanese radiocast in November, 1937)—is proving a curious cultural boomerang. Dr. Flewelling has shown us that Spinozism and rational determinism received a tremendous impetus from the doctrine of Tao brought to Europe in the eighteenth century along with Chinese art and culture. Refined Western Taoism returns now to the Orient to wreak further havoc.

The Christian West

The Christian West is a moral order where persons come first and systems second, where "the only obedience that can serve any state well is the obedience of men who are servants of a Greater than any state;"* where, in short, responsibility is a moral virtue.

* W. E. Hocking, "Human Nature & Its Remaking," 1920, p. 354.
** Asia, December, 1931 (editorial).

If the Sabbath was made for man, so was the State.

And China, I repeat, seems, in the present Far Eastern conflict, to be imitating the Christian West, whereas Japan copies the pagan West, with something also of the genius of Shylock—

"And it shall go hard if I do not better the instructions."

"Japan has not only been deluded into conquest by the evil example Western nations have set, but been confirmed in it by their jealous grasp upon their ancient spoils."*** Expansion is the great Western virtue. (It will be seen that I believe the motive of Japanese aggression to be primarily political, "the great I-will"; and only secondarily, economic, "the great I-want"; though both are thoroughly Western.)

Sino-Japanese Differences

Whence this difference? The Chinese are not per se any better than the Japanese; and the two ought to be brothers, not enemies, springing as they do from the same racial stock, and having the same cultural inheritance, viz. Confucianism.

Mindful that history is never so simple as our descriptions of it, I offer two sets of reasons, one ancient, one modern. The ancient reason is the accidental selection of different emphases in their common heritage. The modern reason is the relative dates of their foreign contact.

(a) Japan took seriously Mencius' statement that man is born good; whereas China centered attention on the concept of *Jen* (仁) i. e. the ideal (moral) quality of humanity, "that by virtue of which a man is a man." The effect of the Mencian psychology was to leave morality out of Shintoism: "the people are so good by nature that they needed no ethical teaching."* Furthermore while China developed the Five Relations (ideals of social conduct) more or less equally, Japan placed the sovereign-subject relation foremost with consequences familiar to all. Each emphasis was fragmentary, each had advantages and disadvantages, but in general China contrived to build up a system of social morality (albeit one that stopped in its personal outlook with the family) while Japan

developed a religio-political order unshaken for hundreds of years. Nevertheless these differences were not great; the two civilizations were both Confucian and neither one approached the spiritual values of Christianity. China had a strong dynastic system and Japan a high sense of political rectitude (bushido). It is modern events that were crucial.

(b) Japan awoke in 1854, China in 1911, or somewhat earlier. And during the half-century that intervened, the West had changed.

The pagan West had always been a little uneasy with its medieval Christian heritage; witness chivalry in the fifteenth and the "laws" of war in the nineteenth centuries. But the Reformation, while thoroughly moral in its insistence on the individual as fundamental tended by so much to leave the state alone; and so did science. "Idealism in the field of thought; materialism in the field of action." Thus Chesterton sums up the "Victorian compromise." Chesterton writing of Japan a few years before he died said, "I distrust Japan because it is

* A. K. Reischauer, "Religions in Japan," International Review of Missions, July, 1937, p. 333)

imitating us at our worst. If it had imitated the Middle Ages or the French Revolution I could understand; but it is imitating factories and materialism. It is like looking in the mirror and seeing a monkey."

Rise of the Christian Conscience

It was not till the last quarter of the nineteenth century that the Christian West, the West with a rational conscience, began to emerge. Many causes contributed to awaken the Christian West from its dogmatic slumber, notably the growth of liberal theology, the rediscovery of the social gospel and the maturing of the missionary movement—not three separate influences, but closely interwoven. By the maturing of the missionary movement, I mean the critical attitude toward the home civilization that came with the realization that God meant it not simply to save souls but to be responsible for the whole of human life. Good-will becomes responsible; love is involvement, it leads on from spirit to the spirit's environ-

ment. The result was that the missionary found himself more concerned about the un-Christian aspects of Christian civilization than the home base was. "The West is the missionary's greatest embarrassment. He has no more fundamental or delicate task than to drive a wedge in the minds of Eastern peoples between Christianity and western civilization."* "The man of God was still the man of God; but his words were interpreted by the whole of his civilization"***.

The Council of Social Action of the Congregational-Christian Church, established in 1933, has begun to take away that reproach.

Which is the True West?

The emergence of the Christian West since its awaking, has been rapid but not rapid enough.

Although the Nine-Power Treaty was a Christian idea, in that it set the rights of persons (the sovereignty of China) above political considerations, the Brussels Conference met and sat and dispersed in the atmosphere of the older

* Christian Century, October 13, 1937, "The Missionary Conscience."

** W. E. Hocking, "Evangelism," 1936, p. 19. (pamphlet)

view; no, I should not say that, its paganism was obviously uneasy. But Japan has almost a case, not for her aggression, but for her surprise. "The Western view of right is not the Eastern one," her spokesmen are reported to have said. Imperialism--manifest destiny and political necessity--makes its own laws; a nation's vital interests are simply not discussable: Was the West going to go back on these principles? "How can the West criticize Japan's effort to solve her problems through continental occupation while tolerating its own vast economic and political imperialisms there?" writes an apologist for Japan.* Why do not the missionaries in Japan work for their adopted country as those in China are doing? the Japanese wonder.

Yet the Chinese leaders are taking the Christian West seriously. They are fighting our battles for us. They are fighting for the sanctity of treaties, and sanctity is a Christian idea. They are fighting for a free Asia, for a moral world, for their own old principle of *Jen*, for the Christian rights of per-

sons. But even they do not ask the West to fight for them. "We intend to fight our own battles to the last; we shall not ask other nations to give the lives of their citizens to save China."** (It is said that one reason Chiang so long resisted the pressure to fight was that he might not be guilty of precipitating "the second world war".) They ask simply that we make good on the moral principles we have been preaching; they ask for *moral support*. "We need not merely machines but the just judgment of the whole world." They are forcing us to take ourselves seriously as Christian nations. *They are forcing God into the open*. They are asking that the Christian West to become the true West, the West of the Christian treaties.

"In may be in yon smoke concealed
Your comrades chase e'en now
the fliers,
And, but for you possess the field."
Clough.

Moral Support?

To be sure it looks as if we had nothing to offer them but the negative virtue of our 'neutrality' and our moral uneasiness. The last is a good

bit; it is all gain that the imperialists can no longer count on the old acquiescence in "political realities." America does not have to fight for China, my Chinese friends say; but she cannot be *neutral*; she is too big; she means so much in international politics and world history; wherever a people are struggling for national salvation, there by virtue of her traditions and ideals, America belongs,--and England as well. To the Chinese, international democracy is a reality. Our main trouble is that we do not know what moral support is; we do not know how to be Christians politically. Well, why not call a few conferences to find out? Or make some experiments? (see p. 9)

But still the future is light, not dark. God is already in the open.

God is in the Open in China

The war is testing China as well as the West. God is emerging in China in a new way. The Chinese people are *united*. The Chinese people are *perseverant*. Neither trait is Chinese. What has happened? The stimulus of tremendous circumstances has driven the people below the level of their racial character-

istics to draw on their human resources. China was not adequate; but human nature is. As a consequence China is changing, finding a new soul, new spiritual dimensions. This note of constructive endurance is very thrilling to her educated leaders and to her sincere friends. Ability to change is the secret of social advance.

Other signs of a new day, in spite of the darkness, are: a new type of official, of whom honesty may be expected; a higher type of soldier--to be a soldier is a distinction and people and soldiers work together now (the people used to hate the soldiers.) There is as yet little hate for the enemy; and the thousands of returned students from Japan together with the majority of Chinese Christians remain essentially friendly to the best elements of the Japanese. (See also the other articles in this pamphlet.) In the Christian view, war is wrong (see p. 9) yet the soldier at his best is a spiritual symbol amidst mankind. War is the ultimate physical, pure force; the soldier is the man who resists the material with his courage and endurance; he is the perpetual pioneer; if anything has to be stood he can stand it; he sym-

* World Christianity, First Quarter, 1938, p. 16.

** "An Open Letter from the Foochow Gentry to the Missionary Groups," February, 1938.

bolizes the spiritual contest of chaos.* Something of this "idealism of the soldier" is emerging in China.

God is in the Open in Japan

All is not well with the nomorals of Power Politics. The Japanese spokesmen are paying lip-service (at least) to morality--their 'incident' is one of defense: hypocrisy is a higher virtue than indifference, for it argues uneasiness. John Gunther says there has been no declared war since the Peace Pact. No aggressor quite wishes to be marked as the legal peace-breaker.** "Right of conquest" is rarely mentioned. The imperialists appear to fear history if they do not fear God. The ideal of sacrifice, exalted by both nations, is new and spiritual. The Oriental, e. g. the Buddhist, may practice self-denial, but he has not long been sacrificing himself for others.

The Significance of Missions

The significance and practicality of the missionary movement should grow increasing clear. The mission-

ary has been breaking down the barriers and breaking up the cultural relativities; he has been trying to make the world one. He is evidently beginning to succeed. East is West and West is East. A world that is one can only be a moral world. Equality is not biological, psychological, political, or educational. It can only be spiritual.

Christianity and Christian education must go on in China. A monarchy fights a war with its armies; a democracy with its people. Cultural resistance, which depends on the quality of persons, is more important than military resistance. "Christian faith alone can give China the ability to resist. Never did the Chinese student need religion more than in the present hour. In time of war Christians must continue to work for peace." (Pres. C. J. Lin).

Call the missionaries home? Call the other British and Americans home if it seems best, but leave the missionaries and support them. THEY ARE THE LIVING SYMBOLS OF THE CHRISTIAN WEST.

* Hocking, "Morale," p. 100.

** "This Peace is a Cheat," Saturday Evening Post, November 27, 1937.

A CHRISTIAN BOYCOTT

IN this article I advocate a private or people's boycott of Japanese products, as one way to stop this war and stop it soon. In my editorial I attempted to interpret a movement; here I write purely as an individual, committing no one but myself to my theories, for some of which it will be seen that I am indebted to "The Power of Non-Violence" by Richard Gregg (1934). I do not mean however that Gregg would approve this particular boycott. A Christian boycott is an experiment; there is naturally much healthy difference of opinion concerning it.

Whatever the causes of this conflict, it cannot be settled by war, neither by a war of aggression, nor a war of defense, nor a war of intervention. In the end all wars are settled by talk, by the Round Table, not the sword, in the words of General Smuts. "Whatever war can settle, there is some other way to settle; for when war is done, its results have to be justified; and the reason that can justify them might have

spared us the war."* We do not want them to "fight it out to the end." We want them to stop fighting and start talking. Usually they do not start talking till they are worn out fighting and then they do not talk to good purpose. Think only of the Versailles treaty, which was composed exclusively by emotionally exhausted men.

War is unchristian because it denies the right to talk; it denies that your enemy has a point of view. Christianity is the belief that every man has a point of view; that all men seek the truth, and that all that seek the truth come at last to God. Christianity's advice is: Hear both sides. Love is mutuality. It is true that much of our religion is and has been dogmatic; but not so Jesus. He said: "Come and see," and "The truth shall make you free." The Christian message on war is: Start thinking.

What can be done about this War?

Two alternatives face any one contemplating action: A.

* Hocking, "Spirit of World Politics," p. 60.

The physical. B. The moral.

(a) It would be easy to defend recourse to the physical. "The users of force understand no other language." "There can be no liberty for the enemies of liberty." "How are the powerful to be persuaded to give up their power save by the use of superior power?" "We ought to make the oppressors suffer." "It is the pacifists who have got us into all this trouble."

But the way of force to stop the Sino-Japanese conflict is not open to the Western nations. It is not asked by the Chinese (see p. 6) It is forbidden by reason (not to speak of religion). We have read history. And we know: (a) that war never settles anything; (b) that war is deceptive, it is always more complicated than its advocates intended; (c) and that war is cumulative, it grows worse. A war for defense, like this one, which seems so right, if prolonged, becomes destructive of the very liberty it is defending.

(Note: This article advocates a consumers' boycott, not international sanctions. The two are often confused, the objections to one being used against the other. Sanc-

tions are coercion; boycott is persuasion. Economic sanctions might well lead to war.)

(b) The way of moral action is alone open to us. This involves several things.

I. First, thought. And thought means first acquiring information, knowledge of the facts; and second, judgment, condemnation of the wrong facts.

(i) This war will be different from any previous wars because the scientific facilities of modern communication are bringing the facts before us as never before. We may have secret treaties but no hidden events. And facts are basic to judgments. Insist on the facts.

(ii) In the factor of moral scrutiny this war will also be unique. Moral judgment will prove significant if only because of the way it reacts on the judge. The respect for truth involved in the collecting of accurate facts is itself a moral principal.

Moral judgment is sometimes condemned, as simply 'lip-service,' but as Wellington Koo pointed out at Brussels, it is of value just to state a moral truth. Logical consistency has never been strong

among Oriental peoples* and they turn easily to imperialism, which makes its own laws. A war in which consistency was expected would be a new thing under the sun.

Moral judgment introduces a new kind of force into the world, the force of an idea. It implies that facts are not simply facts which the doctrine of realpolitik assumes (p. 2) but that facts differ according to the meaning assigned to them. When Secretary Hull and the League of Nations named Japan the aggressor—said virtually, Japan couldn't get away with this thing—they introduced philosophy into politics. They became idealists; they indicated that they believed that "the essence of things is not their factuality but what they mean."** The dictators have long known this; in totalitarian countries idealists are jailed.

"What Roosevelt has done is to state an attitude and not a program, thanks to which Japan has not gone unwhipped of justice. It has been branded before all the world as an aggressor and that is a good

deal. The cynics say it is nothing; they have no faith in spiritual or moral values. They will insist that the President is not saving Japanese or Chinese lives. Not yet, perhaps, but one cannot tell."***

II. And next to thought, prayer.

Religion cannot solve problems but it provides the atmosphere in which the mind solves its own problems. The world's need is for sacrifice, humility, good will and wisdom; for willingness to suffer, for repentance, for refusal to hate, and for new ideas. And these are won only by spiritual living and prayer. Prayer is the practice of making explicit to consciousness and so a determining factor in our lives the power of God by which we are always surrounded.

III. And after thought and prayer, action.

Action may be long term and short term action.

A. Long term moral action dealing with the war would be to initiate acts that would convince the combatants of our moral sincerity, i. e. willingness to treat the Oriental peoples

* Confucian scholars display a total lack of discipline in logical reasoning Lin Yutang, "My Country and My People," 1935, p. 235.

** Hocking, "Types of Philosophy," 1929, p. 271.

*** Oswald Garrison Villard, "The Nation," October 23, 1937, p. 434.

as equals, viz. to repeal the exclusion acts, renounce extraterritoriality, withdraw the gunboats and marines, return the concessions, make trade arrangements reciprocal, start conferring on world population and raw material problems, make plans to help both nations when hostilities have ceased.

B. Short term moral actions would be (a) our collections for relief and other forms of service for the victims of warfare, and (b) a people's boycott.

A Christian Boycott

A boycott is psychical not physical pressure, persuasion not coercion, what Gandhi calls "soul-force." The purpose of a Christian boycott or other form of non-cooperation is not to cripple Japanese industry; not to punish Japanese aggression. It is to arouse the conscience of the people and their leaders. It seeks a change of attitudes. Its purpose is to get through to the better self.

Non-cooperation proposes to build up a new value system; not to punish or conquer but to redirect energies; to enlist the person against himself; to shake his confidence in himself; to divide his personality, so that he criticizes his own

aggression. "Non-violent action is moral jiu-jitsu; it conquers by causing the person attacked to lose his moral balance; it knocks him into a new world of values" (Gregg). It is not men but systems that govern the world. Somehow we must make plain that it is systems and not men we are condemning; as men and women the Japanese are no worse than the Americans and the Chinese. We change human nature by changing its ideals. The Chinese express the idea when they say the Japanese must be awakened.

The appeal is to reason, but not to reason merely and not first to reason, it is to emotion and to conscience. Emotion and reason work together in the normal human being; and they must be made to work together in our human tangles; but you do not make a man ashamed by punishing him; only by getting through in some way to his better nature. We want the opponent to say: "I guess those fellows over there don't like me."

It is true that this "other cheek" doctrine, of surprising your enemy into a reconsideration of his own ideals, has never been tried, except of course by Gandhi and his followers (and by Jesus). But

every other method has been tried and has failed. Cynicism has had its day: let us try faith.

The appeal to shame might well come to the Orient with the shock of a new idea. There is no genuine shame left in Confucianism, only the pseudo shame of "face-saving." Hence the significance of its inclusion among the four ideals of the New Life Movement. "If you have made a mistake, stand up and admit it,"—this Christian ideal has already begun to reform the Chinese official. Let us have more of it. (Benjamin Jowett, the translator of Plato, was a Confucianist in his famous motto: "Never retract, never apologize, never explain.")

What the Boycott Involves

(1) A Christian boycott would be **moral action**.

Thought tends to issue in action. Moral judgment by itself has value. Issuing in action, its value is enhanced. That is plain psychology.

We ought not to go to war to uphold treaties; we should not have gone to war to save democracy; but we ought to save democracy and uphold treaties. Moral action we must have. A Christian boy-

cott would have at least experimental value. The truth is we Christians do not know how to implement our moral judgments; but we must learn. And learn quickly. China's hold on her 'good' war is all too tenuous. A boycott will cause some injury to the Japanese; but indifference or 'neutrality' will 'let down' both the Chinese and the Japanese, whose better selves require our moral support. The neutrality act is a refusal to be moral; it is still political; merely supports the nation with the largest navy. *We cannot let the world slip back either by going to war or by doing nothing.*

A Christian boycott—"my money shall not be used for aggression"—will give Christians a chance to 'take part in history'; and that is what Christians must learn to do from now on; and they must get some practice. Nothing succeeds like success. That is plain psychology too! The education that goes with a boycott might develop a public opinion against war; look how little the jingoes could make off the Panay incident.

(2) A Christian boycott would be **spiritual action**.

A boycott requires faith in human nature, that there is a better self to be appealed to,

rather more than any other form of action or inaction. That alone would seem to make it a good thing, as implying that human nature might go forward in war; it usually goes backward. There is moral responsibility in a boycott. Can we make ourselves understood, can we get through? Faith in human nature would be a new thing in war. The problem of peace is the problem of equality. But moral condemnation implies equality, because it implies mutual understanding. One does not morally condemn an animal or a child. "The moral principle is: 'I trust you: will you trust me? Be moral, make moral order a fact; come out of your isolation. Be a member of a community having rights.'" * We are not condemning Japan's national ambition; we are only asking that it be responsible ambition.

(3) But moral judgments and moral actions have **moral repercussions**.

In Shakspeare's expressive phrase, the moral judge is likely to be "hoist with his own petard." This may prove embarrassing but would be most

salutary for Western Christians. We need to rise on stepping stones of our dead selves. And this would be another shock to the Oriental, at least to the Japanese. One looks in vain for critical philosophy in Confucian metaphysics. To criticize the past would be to violate the canon of filial piety. I say to the Japanese, because the Chinese have already begun to repudiate Confucianism, whereas the invaders are seeking to revive it (in North China) apparently on this very ground that it makes people acquiescent. Imperialists I have said do not apologize; "let bygones be bygones" is their motto. Hence repentance by Western people, renunciation of their own past history, "would create a new moral atmosphere in Europe". **

Embarrassing, but we must go through with it. "We cannot make humility an escape from moral responsibility. We must say what the principles demand." *** We must carry out our judgment; first upon the enemy and then upon ourselves. To object to Japanese bombing civilians is to object

* Hocking, "Spirit of World Politics," p. 476.

** Alex Wood, "Pacifism and Armament," Fellowship, January, 1938, p. 4.

*** Statement of the Federal Council of Churches, 1937.

to anybody bombing civilians, which is pretty nearly equivalent to objecting to war itself. You cannot have a *good* war. Modern wars are scientific; they are consistently ruthless. Again why should declaration of war justify war? What is the right of war? "There is no escape from the inner reaction of the principles against ourselves." * And there is no other way to avoid self-righteousness.

Shall we succeed? Remember what we have to do is to get through. It will be difficult because (a) it will be so easy for us to hate the Japanese, which forthwith excludes them from our world and makes them less than our equals; and (b) the Japanese as a people do not reflect,—of course education in dictatorships prohibits it (I wonder what it is like to teach philosophy in such countries). But already in less than six months we have begun to get through and to the militarists too. Indiscriminate bombing has ceased. The day I began this article six bombers flew over the campus. We rushed for our dugouts. But they dropped their missiles only on an (empty) airfield. And the brutality of the invading

armies has been rebuked.

Faith has fought cynicism for its rights in human nature before this. And in one case faith has been right about human nature, namely, in the missionary movement. God grant that it prove right again.

The Objections Reviewed.

By way of an appendix I submit replies to some of the current criticisms of the private consumers' boycott.

(1) "Surely China cannot be entirely right." Granted, but how wrong must the victim be to justify the aggressor? And as a matter of fact the effect of Japanese overlordship has been to support the very corruption which has weakened China for so long. The selection of a Manchu for Manchukuo and a member of the traitorous Anfu Club for the northern puppet regime are really intolerable insults to Chinese feeling; they are cynicism at its worst!

(2) "Boycotts do not succeed." Well, apart from Gandhi's work, I can mention one boycott that did succeed, the Chinese anti-British boycott, following the May 1925 incident in Shanghai, which has completely changed Chinese-Anglo-Saxon relations. There will still be room for the democratic people in the free Asia of the future.

(3) "Censorship will prevent our ideas from reaching the Japanese populace." The boycott would speak a language no censorship would suppress: the liberals might sense its meaning, at least.

* Hocking, *Morale*, p. 68.

(4) "It will take a long time." Yes, and that is rather a good thing, to reap the full educational and moral benefits. But not so long as doing nothing. Time is on China's side, but a long war injures everyone.

(5) "Losing Western markets will increase Japan's need for China's markets. This together with her aroused pride and indignation will cause her to fight yet more ruthlessly." Japan is fighting now as hard as she can. You do not get markets by fighting for them; Japan had the markets before she started fighting; she will get them again when she stops fighting. "Japan specializes in exporting cheap goods of not too good a quality. Economically backward peoples make her best customers. Hence all anti-Japanese boycotts have failed. Only a war can

keep China from 'buying Japanese'" (Miss P. S. Tseng, noted Chinese educator).

(6) The experimental character of the boycott is the strongest argument against it. We do not know how long it will take, nor how much it will cost, nor how it will work out (e.g. by revolution). There is no certainty in short term social improvement. No one can prophecy the immediate outcomes of history. The Christian lays his hopes on the unexpected; for God works below the visible. To some a consumers' boycott will obey the Law of the Best Possible Good, to others that of the Least Possible Evil (See E. S. Brightman, "Moral Laws," chapter IX); to still others it will be simply wrong.

China is now divided (like Gaul) into three parts: the occupied areas, the threatened areas and the free areas. The North with Shanghai and Nanking are occupied, Szechuen and Yunnan are free, Hupeh, Kuantung and Fukien are in the threatened areas. Yet there is no military advantage in Fukien and a strong boom at the mouth of the Min River; Foochow would be difficult to take and not worth much to hold. All fall we had peace and went about our lawful occasions. Fukien Christian University and Hwa Nan College were almost the only colleges in China to run at full strength. With the coming of spring, we are getting 'visitors' every few weeks, six, ten, fifteen planes flying over from the island of Formosa. The planes fly over the campus to the airport, about five miles nearer town, and drop their destructive freight there, plowing up the ground and shaking down the few remaining houses nearby; but not since the first time have there been any casualties. Here on the campus we have some well-constructed dugouts and are apparently in no danger but it cannot be denied that we are nervous. Plans have been made, however, in case of the worst. Our students have been gone since January 4, on a province-wide campaign of popular education sponsored by the government. We shall resume studies for the spring term on May 4, with commencement on August 22!

R. S.