As Dr. Réé has no "system" to construct he does not deal with abstractions, which, as he says, are the ever prolific source of error. The unbiased reader may and probably will differ from many of his conclusions—it is always a disappointment to be forced at this late day, to agree with Socrates that we know nothing;—but nevertheless, the epoch-making character of this book, and the honesty, fearlessness, and the logical acumen of its gifted author will be denied by no independent and reasonable thinker.

HENRY HOOPER.

CINCINNATI, O.

THE "HOLY EDICT" OF K'ANG-HI.

A CHINESE ANTI-MACHIAVELLI.

Shortly before Frederick the Great ascended the throne, he wrote a criticism of Machiavelli's doctrines of statecraft, which in those times were considered the sum-total of political wisdom, in a treatise entitled Anti-Machiavelli. Machiavelli, an Italian statesman, educated in the school of Italian politics with its intrigues and coups d'état, advised princes to maintain their sovereignty by crooked means, by treachery, and violence, but the young Crown Prince of Prussia condemned the book not only as immoral but also as very unwise,—in a word, as absolutely wrong; and he stated his own views that a prince could maintain himself best by serving the people with ability and honesty. Government is needed," the young Frederick argued, "and so long as a prince will do his duty, his people will need him and will be grateful for the service he gives." In contrast to the notion of Louis XIV. of France, who said, "L'état c'est moi," Frederick's maxim was that a king is, and should consider himself, "the first servant of his people." The statesmen of Europe smiled at the ingenuity of the fantastic idealist, as which they regarded him, but Frederick proved to them by deeds that his maxims were superior to the intricate wiles of the old diplomacy.

It is interesting to learn that in China too there lived a sovereign who came to the conclusion that honesty is the best policy, and whose main maxim of government may be summed up in the principle, to serve the interests of the people. The man of whom
we speak is K'ang-Hi, and the famous document which expresses his views on the subject is called the "Holy Edict."

THE HOLY EDICT OF K'ANG-HI.

K'ang-Hi, the second emperor of the present dynasty called Ch'ing, was distinguished not only in the field as a successful general, but also as a good ruler by the wisdom of his government. He published in the latter part of his glorious reign an advice to government officials in sixteen maxims, known under the name Shèng Yù, i.e., "Holy Edict." They were written on slips of wood and hung up in all the imperial offices of the country.

Yung-Ching, the son and successor of K'ang-Hi, republished his father's edict with a preface and amplifications of his own. He says in the preface:

"Our sacred father, the benevolent emperor, for a long period taught the method of a perfect reform. His virtue was as wide as the ocean, and his mercy extended to the boundaries of heaven. His benevolence sustained the world, and his righteousness guided the teeming multitudes of his people. For sixty years, in the morning and in the evening, even while eating and dressing, his sole care was to rouse all, both his own subjects and those living outside his domain, to exalt virtue, to rival with each other in liberal-mindedness and in keeping engagements with fidelity. His aim was that all should cherish the spirit of kindness and meekness, and that they should enjoy a reign of eternal peace.

"With this purpose in view, he graciously published an edict consisting of sixteen maxims, wherein he informed the soldiers of the Tartar race (at the capital), and also the soldiers and people of the various provinces, of their whole duty concerning the practice of the essential virtues, the duties of husbandry and the culture of cotton and silk, labor and rest, common things and ideal aspirations, public and private affairs, great things and small, and whatever was proper for the people to do; all this he elucidated thoughtfully. He looked upon his people as his own children. His sacred instructions are like the sayings of the ancient sages, for they point out the right way of assured safety.

"Ten thousand generations should practise his maxims. To improve them is impossible.

"Since we succeeded to the charge of this great empire and are ruling now over the millions of people, we have conformed our mind to the mind of our sacred father and our government to his, morning and evening, and with untiring energy, we endeavor to conform to the ancient traditions and customs.

"With great reverence, we publish the sixteen maxims of the Sacred Edict on the principles of which we have deeply meditated. We have amplified them by an addition of ten thousand characters, explaining them with similes from things far and near, quoting ancient books in order to fully explain their meaning."

The preface is signed "Yung Ching," bearing the date of the second year of his rule, the second day of the second month. His seal consists of two impressions: one shows the characters "Attend to the people," the other "Venerate heaven."

My source of the Chinese text is a manuscript copy, written by an unknown Sinologist as marginal notes in an old translation of the Sacred Edict by the Rev. William Milne, Protestant Missionary at Malacca, printed in 1817 at London for Black, Kingsbury & Allen, Booksellers for the Hon. East India Co. The handwriting of the Chinese characters is awkward but clear, obviously made with a Western pen, not a native's brush. It contains two mistakes, which were corrected by Mr. Teitaro Suzuki, who also assisted me in the translation.

The copy here reproduced has been written by Mr. Kentok Hori of San Francisco, California, well known among his countrymen for his elegant penmanship.

1 The larva of the mosquito is an animacule which is constantly wriggling in the water. It has a name of its own in Chinese, being called Chieh-Chieh, which serves as a well-known symbol of an indefatigable activity. For the sake of simplicity, we have simply translated it "untiring."
The text of the Holy Edict has been incorporated in an edition of the Taishang Kan Ying Pien, published by the Association of the Middle Flower, a Chinese society at Yokohama. The text agrees with the present one with the exception of two cases, viz., Maxim II, word 7, and Maxim XIII, word 2, which are replaced by homonyms, and in Maxim XII the order of the characters 6 and 7 is inverted. Our translation is as literal as possible.

1 Literally: “Make cordial relatives” [and] kin.” — Here as well as elsewhere, two synonyms are used to express one idea. They had perhaps been better translated by one word.

2 Literally: “Harmonise [the village’s] inhabitants.”

3 See note to Maxim II.

4 See note to Maxim II.
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MAXIM IX.
Recommend polite manners, for thereby is refined the social atmosphere.1

MAXIM X.
Develop legitimate business, for thereby the people’s desire is rendered pacific.

MAXIM XI.
Instruct the youth,2 for thus you prevent crime.

MAXIM XII.
Suppress false denunciations, for thereby you protect the good and the worthy.3

MAXIM XIII.
Warn those who conceal deserters, for thereby they escape being entangled in their fate.4

MAXIM XIV.
Enforce the payment5 of taxes,8 for thereby you avoid the imposition of fines.

MAXIM XV.
Keep disciplined the police forces,7 for thereby are prevented thefts and robberies.

MAXIM XVI.
Settle enmities and dissensions, for thereby you protect human lives.8

1 Literally: “Wind and habits”; 風 Feng = “wind,” means also “climate,” and “atmosphere.” Both characters together are best translated “social atmosphere.”

2 Literally: “Boys and youngsters.” See note to Maxim II.

3 See note to Maxim II.

4 Literally: “Escape bush entanglement,” which means “being entangled in the (same) bush” i. e., “being caught with criminals.”

5 Literally: “Complete,” which means “be punctual in collecting.”

6 The term “taxes” means in Chinese “cash payments and food products,” because the tax payers have their choice to pay either in coin or in produce.

7 Literally: “Protecting armies.”

8 Literally: “Persons and their destinies.”

Each maxim of the Holy Edict consists of seven characters, and exhibits the same grammatical construction. The first three characters express the advice given; the fourth character is uniformly the same word i, which means “thereby,” “thus,” or “so that”; the concluding three characters contain the result to be obtained.

The style of the Holy Edict will naturally appear pedantical to a Western reader, but if we consider its contents and the spirit in which it is written, we must grant that it is a remarkable document which reveals to us the inmost thought of a great Chinese ruler.

YUNG CHING’S AMPLIFICATIONS.

Yung Ching, the son of K’ang-Hi and his successor, adds to the sixteen Maxims of his father his amplifications, as he styles them, which may be characterised as sermons on the bliss of virtue and the curse of evil-doing.

Yung Ching’s comments on the first Maxim are typical Chinese expositions of the significance of 孝 hsiao, i. e., “filial piety,” the cardinal virtue of Confucian ethics. It reads as follows:

“Filial piety is the unalterable statute of heaven, the corresponding operations of earth, and the common obligations of all people. Have those who are void of filial piety never reflected on the natural affection of parents to their children?

“Before leaving the parental bosom, if hungry, you could not feed yourselves; if cold, you could not put on clothes. Parents judge by the voice and anxiously watch the features of their children; their smiles create joy, their weeping, grief. On beginning to walk they leave not their steps; when sick, they do not sleep or eat; thus they nourish and teach them. When they come to years they give them wives, and settle them in business, exhausting their minds by planning and their strength by labor. Parental virtue is truly great and exhaustless as that of heaven.

“The son of man that would recompense one in ten thousand of favors of his parents, should at home exhaust his whole heart, abroad exert his whole strength. Watch over his person, practise economy, diligently labor for, and dutifully nourish them. Let him not gamble, drink, quarrel, or privately hoard up riches for his own sake! Though his external manners may not be perfect, yet there should be abundant sincerity!”
"Let us enlarge a little here by quoting what Tsang-Tsze says: 'To move unbecomingly is unfilial; to serve the prince without fidelity is unfilial; to act disrespectful as a mandarin is unfilial; to be insincere to a friend is unfilial; to be cowardly in battle is also unfilial.' These things are comprehended in the duty of an obedient son.

"Again, the father's elder son is styled viceroy of the family; and the younger brothers [after the father's death] give him honorable appellation of family superior.

"Daily, in going out and coming in, whether in small or great affairs, the younger branches of his family must ask his permission. In eating and drinking, they must give him the preference; in conversation, yield to him; in walking, keep a little behind him; in sitting and standing, take the lower place. These are illustrative of the duties of the younger brothers.

"If I meet a stranger, ten years older than myself, I would treat him as an elder brother; if one five years older, I would walk with my shoulder a little behind his; how much more then ought I to act thus towards him who is of the same blood with myself!

"Therefore, undutifulness to parents and unbrotherly conduct are intimately connected. To serve parents and elder brothers are things equally important.

"The dutiful child will also be the affectionate brother; the dutiful child and affectionate brother will, in the country, be a worthy member of the community; in the camp, a faithful and bold soldier. You, soldiers and people, know that children should act filially and brothers fraternally; but we are anxious lest the thing, becoming to you all, should not be borne in mind, and you thus trespass the bounds of the human relations."

In his amplification of the third Maxim, Yung Ching quotes a saying of his father, which reads:

"By concord, litigation may be nipped in the bud."

Yung Ching's further comments on Maxim III are a sermon on concord:

"It is evident that a man should receive all, both relatives and indifferent persons, with mildness; and manage all, whether great or small affairs, with humility. Let him not presume on his riches, and despise the poor; not pride himself of his illustrious birth, and condemn the ignoble; not arrogate wisdom to himself and impose on the simple; not rely on his own courage and shame the weak; but let him, by suitable words, compose differences; kindly excuse people's errors; and, though wrongfully offended, settle the matter according to reason...."
not knowing the exalted doctrine. Giving wild liberty of their words, they talk bigly, but effect nothing. Ask them for words, and they have them; search for the reality, and they are void of it....

"With respect to you, soldiers and people, it is to be feared that you are not aware of the importance of education, and suppose that it is of no consequence to you. But though not trained up in the schools, your nature is adapted to the common relations. Mung-Tze said: 'Carefully attend to the instructions of the schools—repeatedly inculcate filial and fraternal duties.' He also said: 'When the common relations are fully understood by superiors, affection and kindness will be displayed among inferiors.' Then it is evident that the schools were not intended for the learned only, but for the instruction of the people also."

As to the seventh Maxim, we find what may be considered as a suppression of religious liberty in China, and such it is in a certain way and with certain limitations.

Professor De Groot has devoted an elaborate essay1 on the subject which we have reviewed in The Monist for January, 1904. The present edict truly expresses the spirit of the Chinese government in matters of religion. The great emperor K'ang-Hi is anxious to establish the orthodox religion of China which is practically Confucianism, but he tolerates Taoism and Buddhism. His son, Emperor Yung Ching, amplifies his father's maxim by saying that it discriminates only against the corruptors of the doctrines of Confucius, Lao-Tze, and Buddha, and also condemns secret fraternities, such as exist all over China and become easily centers of sedition, as we have seen in the Boxer movement which has recently originated.

[As a rule religions are tolerated until they come in conflict with the basic principle of Confucianism, which is expressed in that one syllable hsiao, i.e., "filial piety." There are millions of Muhammedans in China who are practically unmolested in their faith. The Muhammedan rebellion in 1865 was a purely political affair and had nothing to do with religion. Further the Jews lived in China undisturbed for many centuries; they could build synagogues and worship God in their own way without any interference from the government. The fact is that both Muhammedans and Jews complied with the main request of Confucianism and inculcated reverence for parents and a recognition of the emperor's authority. The Nestorians met with a hearty welcome from the government and flourished for some time.]

Marco Polo tells us how much Kublai Khan was interested in Christianity, and that he wrote a letter to the Pope which, however, was never delivered, requesting him to send missionaries to China. The great K'ang-Hi, the author of the Holy Edict, favored the Jesuits and not only allowed them to preach Christianity, but did not hesitate to entrust them with high and important government positions. The animosity against Christianity is of recent date and is mainly based upon the notion that native Christians must despise the sages of yore, that they must repudiate their family (which is frequently demanded by missionaries on account of the ritual of ancestor worship), and that they place the authority of Christ (which practically means the church) above the authority of their parents, as indicated in the passage (Luke xiv. 26) where Christ says: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The very words "to hate father and mother," whatever the interpretation may be, jars on the ear of the Chinese. This verse in combination with denunciations of missionaries who call Buddha "the night of Asia," Confucius "a blind leader of the blind," etc., has done much harm to Christianity.]

Yung Ching says:

"From of old three sects have been delivered down. Beside the sect of the learned, there are those of Tao and Füh. Chu-Tze says: 'The sect of Füh regard not heaven, earth, or the four quarters, but attend only to the heart; the sect of Lao exclusively to the preservation of the animal spirits.' This definition of Chu-Tze is correct and impartial and shows what Füh and Tao originally aimed at.

"Afterwards, however, there arose a class of wanderers, who, void of any source of dependence, stole the names of these sects, but corrupted their principles.

"And what is still worse, lascivious and villainous persons creep in secretly among them; form brotherhoods, bind themselves to each other by oath, meet in the night and disperse at the dawn, violate the laws, corrupt the age, and impose on the people,--and behold! one morning the whole business comes to light. They are seized according to law, their innocent neighbors injured—their own families involved—and the chief of their cabal punished with extreme rigor. What they vainly thought would prove the source of their felicity becomes the cause of their misery....

"By his benevolence, our sacred father, the benevolent Emperor, refined the people; by his rectitude he polished them; by his most exalted talents he set forth in order the common relations and radical virtues. His sublime and luminous instructions form the plan by which to rectify the hearts of the men of the age. A plan the most profound and excellent!..."

"The injury of torrents, flames, robbers, and thieves, terminates on the body; but that of false religions extends to the human heart. Man's heart is originally upright and without corruption; and, were there firm resolution,
men would not be seduced. A character, square and upright, would appear. All that is corrupt would not be able to overcome that which is pure. In the family there would be concord; and, on meeting with difficulties, they would be converted into felicities.

"He who dutifully serves his father and faithfully performs the commands of his prince, completes the whole duty of man, and collects celestial favor. He who seeks not a happiness beyond his own sphere and rises not up to evil, but attends diligently to the duties proper for him, will receive prosperity from the gods.

"Attend to your agriculture and to your tactics. Be satisfied in the pursuit of the cloth and the grain, which are the common necessaries. Obey this true, equitable, and undeviating doctrine. Then false religions will not wait to be driven away: they will retire of their own accord."

Concerning the knowledge of laws, Yung Ching says:

"Though the law has a thousand chapters and ten thousand sections, yet it may be summed up in this sentence: 'It agrees with common sense, and its norm is reason.' Heavenly reason and man's common sense can be understood by all. When the heart is directed by common sense and by reason, the body will never be subject to punishment."

In the amplification to Maxim XII we find the following exhortation:

"The commandment is exalted and most perspicuous, yet there are some who dare presume to transgress. The lust of gain having corrupted their hearts, and their nature being moulded by deceit, they spurt out the poison lodged within, vainly hoping that the law will excuse them. But they consider not that, if a false statement be once discovered, it can by no means pass with impunity. To move to litigations with the view of entrapping others, is the same as to dig a pit into which they themselves shall fall."

Yung Ching's sermon on the fourteenth Maxim on taxes shows that the Chinese officials had sometimes great trouble in collecting the taxes. He says:

"Since our dynasty established its rule, the proportions of the revenue have been fixed by a universally approved statute; and all the other unjust items have been completely cancelled: a thread or a hair too much is not demanded from the people.

"In the days of our sacred father, the benevolent Emperor, his abounding benevolence and liberal favor fed this people for upwards of sixty years. Thinking daily how to promote the abundance and happiness of the people, he greatly diminished the revenue...."
"We use these repeated admonitions, solely wishing you, soldiers and people, to think of the army and the nation above you; and of your persons and families below you. Then abroad you will have the fame of having faithfully exerted your ability, and at home, peacefully enjoy the fruits of it. The mandarins will neither trouble you, nor the clerks vex you—what joy equal to this!"

The sixteenth Maxim is practically a sermon on anger. Yung Ching says:

"Our sacred father, the benevolent Emperor, in consequence of desiring to manifest regard to you, closed the sixteen maxims of the admonitory Edict by teaching to respect life. The heart of heaven and earth delights in animated nature; but fools regard not themselves. The government of a good prince loves to nourish, but multitudes of the ignorant lightly value life. If the misery rise not from former animosities, it proceeds from momentary anger. The violent, depending on the strength of their backbone, kill others, and throw away their own lives.....

"Cherish mildness, disperse passion; then you need not wait for the mediation of others: habits of contention will cease of their own accord... How excellent would such manners be!"

"Kung-Tsze said, 'When anger rises, think of the consequences.' Mung-Tsze said, 'He that repeatedly treats one rudely is a fool.' The doctrines delivered down by these sages, from more than a thousand years ago, correspond exactly with those explained in the Edict by our sacred father, the benevolent Emperor.

"Soldiers and people, respectfully obey this: disregard it not. Then the people in their cottages will be protected; the soldiers in the camp enjoy repose; below you will support your family character, and above reward the nation. Comfortable and easy in days of abundance, all will advance to a virtuous old age. Does not this illustrate the advantages of settling animosities?"

EDITOR.

CRITICISMS AND DISCUSSIONS.

"HUMANISM."

It appears that philosophy once more has an "issue." Since the days of T. H. Green's attack upon the fortifications of English empiricism, neo-Hegelian Idealism has held most of the field in England and America. The legends on its banners are: "Reality consists of an absolute system of immutable ideas." "Truth consists in the reflection, representation, or symbolization, by finite ideas of this absolute system." Though, incidentally, thought may perform a reconstructing function in experience, its chief business as the subject matter of logic is to "represent" or "correspond to" the unchanging and unchangeable system of ideas.

The problem set by these conceptions, since the days of Plato, is that of a criterion for truth thus defined. How is this "correspondence," "representation," etc., to be tested? The difficulty is Janus-faced. On the one side we are confronted by the ancient and honorable problem of "The Finite and Infinite"; on the other, by the no less honorable and ancient one of "Permanence and Change." The latter has been rendered particularly acute by the work of psychologists of the last twenty-five years in showing up the dynamic character of ideas. How can anything so flexible, as psychologists have shown ideas to be, reflect or represent an unchangeable reality?

It would seem that the logical and epistemological treatises based on the conceptions embodied in the above "legends" must needs have kept this crucial problem steadily in view. But strangely enough, at any rate certainly enough, such has not been the case. Volume after volume of logical theory has appeared in which the topic of "Validity" appears as an incidental but always a troublesome matter, yet one which, belonging to the field, must be covered.

* The title of a volume of philosophical essays by F. C. S. Schiller, M. A., Fellow and Tutor of Corpus Christi College.