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CONTEMPORARY
THOUGHT OF JAPAN
AND CHINA

by
KYOSON TSUCHIDA

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WITH FEELINGS OF GREAT RESPECT AND
LOVE I DEDICATE THIS BOOK, MY
FIRST IN ENGLISH, TO THE MEMORY
OF MY FATHER, CHIYOKICHI TSUCHIDA

PREFACE

MAN thinks That is a very grave and serious matter for him, no matter what the content of his thought may be What is the meaning of the progress of thought ? To begin with, in our thinking, whatever its content, we cannot fail to see, whether from the viewpoint of the unity of an individual life, or from that of the history of the race, a reflection of the gravity and seriousness of human life Primitive man entertained thought in terms of magic As regards the various phenomena of the Universe, we can be interested both in their repetitive, homogeneous causal relations, and in their opposites, the special, heterogeneous causal relations The product of the latter cognition was primitive man's magic-thought Many civilized men will probably ridicule this primitive thought, and will say that modern civilization started from our having noticed the repetitive, homogeneous causal relations and then produced natural sciences I will, of course, not deny such a view Nevertheless, we cannot avoid having both these kinds of cognition at the same time It is very reasonable, I think, at the present, that there should be philo-

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sophers who distinguish the heterogeneous, individual causal relations of the historical sciences from homogeneous, general causal relations of the natural sciences. But, in truth, modern life did not start immediately on our homogeneous cognition. It belonged, to some extent, to the life before modern times. The discovery of the modern life means, in my opinion, rather that we have unified these two kinds of cognition, and come to recognize a certain general meaning in what is special, or to realize the presence of such a generality in the special. In other words, it means the discovery of symbolic life. Man's generous mind or his democratic spirit, that is, the mind that wills to respect humanity, is all born of this discovery.

This book has been written with the intention of introducing to Westerners what Japanese and Chinese contemporary thought is, and how it has been and is developing, to criticize it, and, through that criticism, to express my own views. There has been no book written with this purpose in Japan or China, so that through this book Westerners will probably be able for the first time to know something of the nature of the thought of the two countries. Some readers may say that there is too much treatment of problems common to the world and too little of the special problems of the Orient, or, on the contrary, that here there is too much about the special problems of the Orient and too little about those of the world. But I will

gladly agree to both these views. Very likely the problems I have treated here are for Easterners all special and concrete problems of which they have been, and still are, thinking through their unity of life or their strife for such unity of life, and are, therefore, the grave and serious problems presented to all men in the world. There is a certain special problem of thinking wherever we may go, and, therefore, there is a certain general problem on account of its being everywhere special. I hope that my Western readers, recognizing this, may become impartial and sympathetic towards Eastern thought, nay more, that, feeling a certain intimacy with it, they may gladly participate in the solution of these problems.

As regards the Chinese part of my book, I have profited greatly by Mr Yasuzō Shimizu's two works. My cordial thanks are due to him as well as to Professor Kōjirō Sugimori, Dr Sakuzō Yoshino, Mr Ch'ên Chio Shêng, Professor Samuel C Bartlett and many other friends for the great help they have given me. I also express my cordial thanks to Dr W Tudor Jones and Mr J T Walley, M A, for having read and corrected the proofs.

K T

EXTENSIVE alterations have had to be made by the General Editor. These have consisted mainly in an attempt to present this remarkable volume in

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idiomatic English. I found it difficult to know how far to proceed, as I was anxious to preserve the original Japanese flavour of the book. This, I hope, has been done.

W. TUDOR JONES

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