Review

Reviewed Work(s): Philosophy--East and West. by Charles A. Moore

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Philosophy—East and West. Edited by CHARLES A. MOORE. Princeton, N. J.: Princeton University Press, 1944. ix, 344 pp. $3.50.

This volume, to which various chapters were contributed by eminent philosophers of China, Japan, and the United States, is the report of the East-West Philosophers' Conference held at the University of Hawaii during the summer of 1939. The lectures are of two sorts: those presenting the contents of the diverse Indian, Chinese, Shintō, and Buddhist systems of philosophy, and those dealing with the contrasts between Eastern and Western doctrines, with a view to the discovery of possibilities in both for a future synthesis into a truly planetary philosophy.

Within the compass of this review it is possible to comment on only a few of the many points of interest that arise from the compact and informative presentations of the Eastern systems. One is impressed with the diversity within monistic limits of the Indian systems in Professor George P. Conger's lecture, "An outline of Indian philosophy." These range from the spiritualistic monism of the *Vedanta* to the materialism of the Chārvāka doctrine. At many points Chinese philosophy, as set forth by Professor Chan Wing-tsit in his chapter, "The story of Chinese philosophy," presents instructive parallels to Western thought, such as Mohism, which strikingly resembles Utilitarianism in the West. Daisetz Teitarō Suzuki gives an excellent exposition of the paradoxical thought of Zen Buddhism entitled "An interpretation of Zen-experience." This school, which originated in China, but took root and came to flower in Japan, rests upon experience rather than logic, and "intuits" the meaning of experience, which may then be communicated by action rather than words. The writer convinces the reader that, as he states, Zen is an entirely unique and original mode of thought which, he adds, has much to contribute to the sum of the world's philosophy, religion and psychology; but the precise nature of these contributions has remained obscure to this reviewer! The chapter on Shintōism by Shunzō Sakamaki unconsciously highlights the unphilosophic character of that religion; for both in it and in other references to the subject throughout the book, it is clear that Japanese philosophy has been inspired by the influence of Buddhism and Confucianism rather than by the native religion.

The sections comparing Eastern and Western philosophies comprise the introductory lecture by William Ernest Hocking and the second half of the book.

A general comparison between the two groups has been most ingeniously worked out by Professor Filmer S. C. Northrop. He reduces them both

to what he terms their common denominator: concepts by intuition and concepts by postulation. Concepts by intuition are those directly received from sensation or induction from it. Concepts by postulation, on the other hand, are those which are not directly perceived, but whose postulation is demanded by intellection or imagination. The existence of the latter is then verified either by logic or by experiment. While both types of concepts are known in the East and the West, on the whole the concepts by intuition predominate in the East and the concepts by postulation in the West. The Eastern types start with the concept by intuition of "the undifferentiated aesthetic continuum," which gives rise to monisms, either pantheistic, agnostic or atheistic. The Western, under the aegis of the three theistic religions, Judaism, Christianity, and Mohammedanism, build their religion, as well as their science, upon concepts by postulation, of which the idea of God as apart from the universe is one. The use of concepts by postulation in the West has fostered the creation of logic and the progress of science. Professor Northrop believes that in a synthesis for a planetary philosophy, the East should admit these concepts by postulation which lie behind the Western scientific discoveries. The West, on the other hand, would enrich its philosophy by the inclusion of concepts by intuition on which verification of the concepts by postulation must ultimately rest.

In his analysis of "Eastern and Western metaphysics," Professor George P. Conger concludes that a century ago the outlook for a world metaphysics was much brighter, for at that time idealism, which would combine readily with the Eastern monisms, was dominant. However, now that science has produced the ascendancy of naturalism and realism on the contemporary Western scene, it is difficult to predict along what lines the synthesis can take place.

The final chapter, "Comparative philosophies of life," by Professor Charles A. Moore, deals with the contrasts between Eastern and Western ethical theories. Contrary to the usual opinion, he asserts that it is in the East rather than in the West that philosophy has been practical in the sense that it has tried to find a solution for man's problems. There philosophy has been a way of salvation instead of the pursuit of knowledge for its own sake, as in the West. He demonstrates his thesis by a survey of Indian, Chinese, and Japanese ethics, all of which are practical rather than theoretical in aim. He feels that the East can supply a useful corrective to the excessive individualism of the West, because it does not value the individual as such, but always sees him only as a part of a larger metaphysical or social whole, for example, of the Chinese clan-family, or the Japanese state. Finally, the East has ever been spiritual in its emphasis, and has consistently rejected the hedonism, materialism, and naturalism that the West has often exalted.

The West can teach the East to supply the needs of life, while the East can impart spirituality to the West.

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Compass of the world: a symposium on political geography. Edited By HANS W. WEIGERT AND VILHJALMUR STEFANSSON. New York: The Macmillan Company, 1944, xvi, 466 pp. $3.50.

This volume by two distinguished men, Vilhjalmur Stefansson, highly esteemed for his work in the Arctic, and Hans W. Weigert, for his work in geopolitics, reached the market perfectly timed. It deals with many of the problems of our times and does it in a "down-to-earth" manner. For the most part the book treats the Northern Hemisphere—the land hemisphere. Its perusal should help to shake the reader from his "flat earth" thinking and make him a "global" thinker. Archibald MacLeish in the opening essay impresses us with the fact that never before in all history have men been able to conceive the world as one—a round earth. Says he "The air-men's earth, if free men make it, will be truly round: a globe in practice not in theory." This is typical of a new kind of geographical thinking we Americans are doing. As a people we now realize that our neglect of geography in the schools and colleges is robbing us today of the information needed to comprehend strategy and the geographical causes of world controversy. We realize further that unless we become more geographically minded, we may have to pay a high price for our ignorance when the war is terminated.

Compass of the world is a symposium of 28 essays by leading authorities in international relations, exploration, aviation, geopolitics, and political geography. The book accordingly suffers from the inevitable fault of symposia—needless repetition in certain chapters. The different points of view, on the other hand, are assets.

The volume is so informative that what any one reviewer praises will, no doubt, depend upon his personal interests. Reviews by a geographer, anthropologist, economist, historian, political scientist, and sociologist might all be acceptable but they would be different. There would be ample grist for all their mills, however. One of the best essays is Owen Lattimore's "The inland crossroads of Asia." In discussing the peoples of Mongolia and Central Asia he says that they are not in the least interested in whether the Soviet Union is democratic or not by Anglo-American standards: they are only interested in the degree to which they are allowed to participate in and make their own whatever is offered to them. To this reviewer, Lattimore climbs out on a limb when he says the factors of a twentieth century economic system do exist in Central Asia. Says he "They do exist and they can be developed." The region where the frontiers of China, India, Afghanistan, Iran, and the Soviet Union touch or approach one another "Is a crossroads of