

## SYNOPSIS

## A Fate of Confucianism in England in the Eighteenth Century

YASUO IWASAKI

The introduction of Chinese culture and thought into Europe by the Jesuits and travellers led to excessive admiration of Confucius and his moral philosophy in the eighteenth century. Especially in France this phenomenon was remarkable, Voltaire, Rousseau and Diderot being greatly influenced by the Chinese thought. Of course, England was not an exception of that influence, but Confucianism left no traces of its own on eighteenth-century English thought, though a great effect of a Chinese style of garden was exerted on the esthetic sense of English men of letters. Why was it temporarily accepted, but rejected in the end? This is the theme of my paper.

First I want to discuss Confucian ethics grasped by the Jesuits, secondly difference in quality between Puritanism and Confucianism, thirdly acceptance of it through the process of rational theology to optimistic Deism. Then I compare neo-classicism of the age with the importance of tradition, culture, and education in Confucianism, for example, in the cases of Sir William Temple and Dr. Johnson. Lastly I discuss the reason that optimistic Deism suddenly lost its force and popularity in the middle of the century, to which I see a similar fate of Confucianism.

Sir William Temple was the most zealous enthusiast for things Chinese. His understanding of Confucianism suggests what appeared to be the most important idea of it in the age of the Enlightenment. 'It is Natural Reason,' said he in his essay *Of Heroick Virtue*. He may have considered that Natural Reason could possibly be identified

with the so-called Reason. But I think it is not 'Reason' but 'Nature' which the *Chung yung (Doctrine of the Mean)* says 'conferred by Heaven'. Difference between what he mentioned and what he understood is partly due to the qualities of Confucianism. If it had been supposed to be the kind of religion, the central doctrine of which was 'jen' (love or human-heartedness), 'jen' and 'reason' could have been easily connected from the deistic point of view. We may conclude from a comparison of different doctrines by rational theologians and deists that as the times went on, Deism came to lay a stress on the moral independence or the moral nature of human beings and finally became 'a Scheme of Virtue without Religion'. Herein lies acceptability of Confucianism.

Shaftesbury and Men-tzu (mencius) thought that man is by nature good, by which they meant that all men share an innate moral sense. Emphasis on man's inborn goodness tends to disregard God. Because of this inclination, the orthodox considered Deism to be dangerous to Christianity, and Confucianism to be a formidable foe because of its analogy with Deism and much more of its historical fact, that is, of its moral dominance in China for more than two thousand years. Rational theologians were convinced that their philosophy would surely contribute to the foundation of a rational Christianity according to the teaching of universal reason. But Deism and Confucianism needed no God for the life of human beings, which implied the dangerous fall of spiritual and social order in Europe. Moreover, "the creed was never really alive; it was not rooted in the deepest convictions nor associated with the most powerful emotions of its adherents. The metaphysical deity was too cold and abstract a conception to excite much zeal in his worshippers." Here are causes of decay of Deism and also of Confucianism.

Apart from the superficial admiration for it, Confucianism was destined to be unable to acclimatize itself with Christian civilization.

In the middle of the eighteenth century, when optimistic Deism suddenly lost its force by the attacks by David Hume and others, it was a symbolic event that Pope Benedict XIV finally settled the so-called Rites Controversy between the primacy of the Pope and the Son of Heaven.

Stephen Dedalus and his Esthetics  
 —From *A Portrait of the Artist*  
*As A Young Man to Ulysses*

〔 I 〕

HARUJI NAKAMURA

T. S. Eliot's statement that the later work of Joyce must be understood through the earlier, and the first through the last\* is widely accepted by many Joycean scholars. Working on this assumption, I would like to focus on the esthetics presented by Stephen Dedalus in *A Portrait* and discuss the significance of the theory and its application to *Ulysses*, in which Stephen reappears.

Depending totally upon St. Thomas Aquinas, Stephen theorizes the nature of beauty, art and work of art. The presentation of the esthetics in *A Portrait* is not new at all but we can see the same idea as the theory in *A Portrait* in Joyce's earlier essays, "Paris Notebook," "Pola Notebook" and *Stephen Hero*. Stephen Dedalus is a created character, not James Joyce, yet, as far as his esthetics concerned, Joyce presents his own ideas through Stephen. This is why we can examine the work according to the theory.

We can see the concrete embodiment of the esthetics in both structure of the work and psychology of Stephen. Each part of *A Portrait* has been given a special function and the vital relation between the parts shows what Stephen calls "rhythm." Most of Stephen's memories are epiphanies, which can safely be identified with *claritas* in *A Portrait*.

It is quite ironical for Stephen who denies Catholicism to become a disciple of St. Thomas, but there is an inevitable reason -- his

sharp sensibility, especially to the five senses can only be theorized in St. Thomas' "those things are called beautiful whose sight pleases." Also, his esthetics is a means to establish the self of the artist who denied all norms of home, church and nation.

I would like to discuss the thematic and structural continuity and severance of *A Portrait* and *Ulysses* in relation to the esthetics in the next chapter. (Unfinished)

\*A. Walton Litz, *James Joyce* (Twayne Publishers, Inc. New York, 1966) p. 60.

## Sex in *God's Little Acre*

YUTAKA SHIMIZU

It is said that Erskine Caldwell has three sides in his novels: humor as his mood, negroes as his material, and sex as human nature. In this essay I wish to study the last as exemplified in his longest novel, *God's Little Acre*.

Ty Ty, one of the heroes in the novel, is a poor farmer and is exerting himself digging in search of a gold mine, but at the same time he has a keen interest in sex and tells his sons and daughters about his own view of it.

He says that sex is a natural instinct and that to suppress it is against natural law and the will of God, who created men and women. His opinion is free sex. Griselda, Buck's wife (Buck=Ty Ty's second son), confesses to Ty Ty as follows; "Will (=Ty Ty's son) said he wanted to do *that*. And he wasn't afraid, either. Will took my clothes off and tore to pieces and said he was going to do *that*... After a woman has *that* done to her once, Pa, she's never the same again. It opens her up, or something." There may be something about *that* that makes everything so different, and it may be a woman's secret.

But it is sad that the author did not deal with sex in relation to love and life. Perhaps one of his aims might have been the emancipation of sex as well as a protest against the feudalistic backwardness of society, but he did not make clear who or where the oppressor of human sex was.

For whom and against whom did Will fight? He died after violent sexual behavior without having any social influence or spiritual meaning.

# Audio-Lingual Reading Instruction and the Language Laboratory

SHOHEI ATSUMI

Audio-lingual reading here advocated is sure to make a great contribution toward the development of the habits of reading which will lead the student to direct comprehension of the text without resort to translation into his native language — a true reading process. Unfortunately, such reading seems to have been rather neglected in college English teaching in Japan, probably because it wastes a lot of time and energy on the part of teachers without a language laboratory.

The recent development of linguistics and the language laboratory, however, has rendered the audio-lingual reading instruction feasible in a more effective way. Therefore I propose that the audio-lingual reading be included in the university curricula on the assumption that it can make up for deficiencies in the grammar-translation method which does not seek to get a direct association of thought and foreign speech.

Audio-lingual reading is one aspect of reading for which the student must be given special training at a high level: he is supposed to read the text aloud in almost the same way as in the mim-mem practice with the aid of the language laboratory.

It presupposes the phonological instruction and the full understanding of the text by the grammar-translation method in the prelab period, though this may seem to be contrary to the commonly accepted teaching order in which the language skills are presented.

This article will, I hope, suggest that by virtue of this audiolingual reading instruction every student be thereby improved in his or her linguistic ability.