

A faint, sepia-toned illustration of Confucius is visible in the background. He is depicted as an elderly man with a long, flowing beard and mustache, wearing traditional Chinese robes. His hair is styled in a topknot. He is seated, with his hands resting on his lap, holding a rolled-up scroll. The overall style is traditional Chinese ink wash painting.

The Economic Principles of Confucius and His School

Volume II

Chen Huan-Chang

The Economics Principles Of Confucius And His Scho

Huanzhang Chen



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The Economic Principles of Confucius and His School ... Chen Huan-Chang,1911-01-01 The Economics Principles of Confucius and His School Chen Huan-Chang,2003-03-01 The Economic Principles of Confucius and His School is a unique work The author Chen Huan Chang was a civil servant in the last years of the Qing Empire After a traditional education in classical Chinese Chen befriended and became a student of the great reforming scholar and leader Kang Yu wei who deepened and broadened his knowledge of Confucianism Finally he went to the USA and took a Ph D in economics at Columbia University studying with such noted names as Edwin Seligman and John Bates Clark producing his Ph D and this book in the very year of the collapse of the Chinese Empire 1911 Uniquely Chen was trained in both classical and reformist Chinese schools and Western economic thought It is from this perspective that he produced The Economic Principles of Confucius and His School a meticulous comparison and contrasting of classical Chinese and classical Western economic doctrines His reformist position means that he does not automatically defend Chinese doctrines yet he considers them to be strong and important and does not advocate their replacement with Western models of thought as some other Chinese reformers of his day did This two volume work gives an extremely detailed account of economic thinking in China before the 1911 Revolution Chen includes not only the Confucians but also accounts of Daoist Mohist Legalist and many other schools Even today no other study of this depth has ever been produced in English and much of what Chen describes is still highly relevant in modern times The Economic Principles of Confucius and His School Huanzhang Chen,1911 **The Economic Principles of Confucius and His School** Huanzhang Chen,1974 **The Economic Principles of Confucius and His School ...** Huan-Chang Chen,1911 **The Economic Principles of Confucius and His School... by Chen Huan-Chang,...** Huan-Chang Chen,1911 **The Economic Principles of Confucius and His School ...** Huan-chang Ch'en,1911 **The Economic Principles of Confucius and His School** Chen Huan-Chang,2015-06-17 Excerpt from The Economic Principles of Confucius and His School Dr Chen Huan chang the author of The Economic Principles of Confucius and His School has seen some service as a mandarin in one of the metropolitan offices in Peking he is deeply versed in his native literature of which the so called Confucian classics have occupied him for many years he is a personal friend and has been a pupil of Kang Yu wei one of the originators of the modern Chinese reform movement and himself a profound connoisseur of Chinese literature Thus armed he came to New York about five years ago to study English and take courses in political economy at Columbia University Kang Yuwei smoral success among the masses of China was largely due to the fact that while being thoroughly convinced of the necessity of reform in social and political life he continued to be an eager

adherent of Confucian principles Dr Chen proves a disciple worthy of his great teacher His enthusiasm for the great sage and his doctrine could not be surpassed western readers will find in his book the representation of Confucianism from the purely Confucianist point of view by an author who is a Confucianist himself and has had the advantage of sifting his ideas through the methods of western science About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

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Purchasers can usually download a free scanned copy of the original book without typos from the publisher Not indexed Not illustrated 1911 edition Excerpt BOOK IV CONSUMPTION CHAPTER XII General Principles Of Consumption 1 Human Wants All founders of religions turn their attention to God but Confucius turns his to man In the Evolution of Civilization he says Man is the product of the attributes of Heaven and Earth by the interaction of the dual forces of nature the union of the animal and intelligent souls and the finest subtle matter of the five elements By this statement he means that man is a spiritual being Again he says Man is the heart and mind of Heaven and Earth and the visible embodiment of the five elements He lives in the enjoyment of all flavors the discriminating of all notes of harmony and the enrobing of all colors 2 By this passage Confucius means that man is also a material being He takes the feelings of man as the basis of his philosophy Or as Confucius himself puts it The sage cultivates the feelings of man as the fields so that man regards the sage as the landlord Now what are the feelings of man According to Confucius man has seven feelings which are given to him by nature and not by learning namely joy anger sadness fear love hatred and desire 4 The last one desire or want is the strongest of all Confucius says For food and drink and sexual pleasure there is the greatest desire of man against death and poverty there is the greatest hatred of man Thus desire and hatred are the two great elements in the mind of man 1 Li Ki bk vii p 380 Ibid p 382 Ibid p 384 Ibid p 379 In fact Confucianism is more human than any other religion Mankind is the object of its teaching Human feeling is the field of its work Since desire is the strongest feeling of man no matter how spiritual he may be the

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