

## Preface

The May Fourth New Culture Movement in 1919 marked a new chapter of China's modern ideology and culture. Around this great event, with the gradual construction and improvement of China's modern university system, the modern academic system started to establish and flourish under the efforts of returned overseas Chinese scholars. Some disciplines made relatively high achievements in the 1930s and 1940s. Pan Guangdan, among those scholars who made contribution, was a very active and distinguished one in fields such as eugenics, sociology and sexual psychology. *A Study on Feng Xiaoqing*, written in the summer of 1922, was the first relatively important work throughout his academic life. Towards the breakout of the "Cultural Revolution" in 1965, his translation of *The Descent of Man* by Charles Darwin marked the end of Pan's academic career. Over four decades, Pan with his wisdom and diligence strived to seek a path for eugenics, leaving behind him a great number of works that are still widely read and highly regarded today. It is fortunate that most of his works have been painstakingly collected and compiled into the 14-volume *A Collection of Pan Guangdan's Works* with a total of 6.4 million words, which provides a reliable source for later studies and researches.

Due to various reasons, however, the 14-volume *A Collection of Pan Guangdan's Works* does not include Pan's sizable and well-written English works. In spite of titles and sources of these English articles listed as a catalogue in a detailed manner at the end of the 11th volume, it is still a painstaking job to search for these articles from different publications home and abroad ages ago. It was especially difficult before the publication of the English edition *The China Critic* in 2011. A good proof is that these English articles are rarely valued and used more than a decade since the Collection's publication. Today, Springer Publishing and Foreign Language Teaching and Research Press are to jointly publish *Socio-biological Implications of Confucianism*—a collection of Pan Guangdan's English academic works—and at the same time add it to the China Academic Library co-created by the two publishers. By doing so, Pan's English works are available to more readers, to digest, appreciate

and study his academic achievements and spiritual world. The benefits for later generations are beyond measure.

As to Pan's English writing, there is no unanimous opinion among scholars. Liu Yingshi of the same generation once referred to him in his article written during the War of Resistance Against Japan as "Mr. Pan can write English in an elegant style".<sup>1</sup> Fei Xiaotong, the famous sociologist, once said, "I heard his English is so fluent, pronunciation so accurate that you wouldn't be able to tell he's a Chinese if you just hear him speaking next door. After coming back to China, he used to teach in Shanghai and also undertook the position of the editor for *The China Critic*, a renowned English magazine. The editorials composed by him were well received at that time. Being elegant in both manner and words, well versed in both Chinese and Western culture are no overstatement on him at all."<sup>2</sup> In the 1930s, Wang Mian (pseudonym: Kun Xi), a student of the sociology department of Tsinghua University, once recalled that, "Mr. Pan was of great attainments in English. Back in Shanghai, along with Lin Yutang, Quan Zenggu and Wu Ching-hsiung, Pan was the special contributor for *The China Critic*. There is one thing known by few people: among all the English translations of the will of Dr. Sun Yat-Sen, first president and founding father of the Republic of China, the best version came from Mr. Pan. Especially the first sentence of the will was translated in refined and graceful words, which was quite impressive."<sup>3</sup> This time I take preface writing as an opportunity to read most of his works included in this Collection and thus had a better understanding of his English writings. What strikes me most is his rich vocabulary and refined wording. As Mr. Wang Mian said, the translation of Dr. Sun Yat-Sen's will is indeed impressive and unforgettable. Actually, Pan was such a talent because he was only 26 years old when he first translated it in 1925. Two years later, he revised his own work.

Over the decades, the compilers of *Socio-biological Implications of Confucianism* have tried every means to collect Pan's English academic works as much as possible. With their efforts, only a few are left out. To my knowledge, some of the articles were obtained through all kinds of difficulties, such as the one published on *Eugenical News* when he was in his senior year, and the one where he explained Chinese people's religious beliefs to American people during the War of Resistance Against Japan on a such lesser-known magazine that it was hard to trace in major libraries in China. Fortunately, both the above-mentioned are included in this Collection. The compiler also spent quite some time identifying Pan's works from those published on *The China Critic* in his pseudonyms. No one could possibly understand what the compiler had gone through unless he had done it himself once. Here I would like to go into details concerning the aforementioned articles that have been left out. For example, in 1947,

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<sup>1</sup>Liu Yingshi: *The Issue on Students Joining the Party, Central Committee Weekly*, Issue 13, Vol.3, 7 October, 1940.

<sup>2</sup>Fei Xiaotong: 'The Descent of Man' Postscript Translated by Pan & Hu, *Moderation and Adaptation: In Memory of Pan Guangdan's 100th Anniversary*, compiled by Pan Naimu, China Renmin University Press, 1999, pp. 258–259.

<sup>3</sup>Kun Xi: *My Teacher Pan Guangdan, Moderation and Adaptation: In Memory of Pan Guangdan's 100th Anniversary*, compiled by Pan Naimu, p. 130.

Pan Guangdan and Fei Xiaotong were commissioned by the Institute of the Pacific Relations to conduct a research on the “Literati and Officialdom in Feudal China”, some papers of which were completed<sup>4</sup> but could not be recovered.

His English works enable us to have a more accurate and clearer understanding of the development of Pan Guangdan’s academic ideas. When Pan was still a senior student in the Dartmouth College, USA, in 1923, he published a long article titled *Eugenics and China: A Preliminary Survey of the Background* on the American academic journal *Eugenical News*, in which he did a preliminary survey on the relations between eugenics and the China’s racial traits and certain far-reaching social systems. Later, part of its contents was adapted to the Chinese article *The Westernization and Eugenical Issues in China* and published on *The Eastern Miscellany*, which received the criticism from the biologist Zhou Jianren. But what needs to be clarified here is that the Chinese article is not a direct translation from the English one, given the different readership. They differ in the perspectives of arguments and some references. It was only 15 months after Pan studied in the States when he published this article in November, 1923. What he achieved within such a short period not only suggested that he had a good knowledge of English and Western culture, capability of absorbing the classroom knowledge quickly and conducting researches with the help of scientific literature, but also indicated that he had probably already had certain knowledge and thoughts about eugenics back in Tsinghua University prior to his studies in the States. Otherwise, completing such a well-put article within only one year’s accumulation of knowledge would have been unimaginable. In 1952, Pan Guangdan said in a self-criticism article that his American teacher always appreciated his work and English writings, “whenever the teacher read out to the whole class short pieces of excellent works by students, mine always went first; the teacher would also recommend my longer pieces to journals for publication.”<sup>5</sup> This article published on the *Eugenical News* in November, 1923, might be one of the “longer pieces” that Pan did not specify here. For another example, the essence of Pan’s academic thought is generally considered as humanity, which could be completely reflected in his early article *Backbone of Chinese Humanistic Thought* and *The Superstitious Are Not Lost*, a short review, both published in 1934. In 1932, his *Eulogy to Mr. Jin Jingyang* touched upon Confucian humanism from the perspective of his close friend Jin. Today, through his English literature, we have access to more details about how he shaped and developed humanistic thought. In 1933, he made comments on a sociological book *The Mind of China* centering on Chinese people’s religious beliefs by Edwin D. Harvey, a professor from his Alma Mater Dartmouth College, claiming that the author put too much emphasis on religious practices such as the worship of supernatural powers, while underestimated the role of Confucian humanism that it deserves. In his opinion, “the Confucianist is not anti-religious, but his religion is frankly founded

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<sup>4</sup> Refer to the diaries of Pan Guangdan on 10 August, 1947, *A Collection of Pan Guangdan’s Works*, vol. 11, compiled by Pan Naimu, Peking University Press, 2000, p. 280.

<sup>5</sup> Pan Guangdan: Why I’m Incapable of Hating America—A Self-examination, *A Collection of Pan Guangdan’s Works*, vol. 10, compiled by Pan Naimu, Peking University Press, 2000, p. 496.

upon man, and is anthropomorphic and anthropocentric in the best sense of the words”; “Gods are made by man, and being man-made, they are capable of ever being refashioned to suit man’s purpose.” He also resorted to the spirit of “worshipping the gods as if they were present” to further elaborate on Chinese’s respect for the gods. However, this humanism always stays at a respectful distance from the gods, avoiding being their slaves. But when the gods fail to answer the prayers, they might be even at the risk of being damaged by the indignant people. In a word, this means the destiny of gods is under control of those who show respect and pray to the gods. Here, Pan’s criticisms on the American scholars’ views of Chinese religion and elaboration on Confucianism have already reflected the essence of his two later articles which were written in 1934 and specialized in the humanistic thought of Confucianism. Using “anthropomorphic” and “anthropocentric” to characterize the thoughts, the articles are concise, powerful and impressive.

Hu Shih published an English article *Conflict of Cultures* on the *China Christian Yearbook* in 1929. When talking about embracing the Western culture, he used two words “whole-heartedly” and “wholesale” for the same meaning despite their obviously semantic difference. This misuse was spotted by Pan Guangdan, who was of great English attainments and had a nose for this. In a book review written in February, 1930, not only did he make a distinction between the two words, but also put forward alternative attitudes for the Western culture “be half-hearted in acceptance of the whole of Western civilization”, “be whole-hearted in accepting portions of Western civilization” or “whole-hearted selective adoption”. Pan Guangdan appreciated the last one most. In June, 1936, Hu Shih acknowledged that Pan Guangdan had a point in the *Wholehearted Cosmopolitanization and Wholesale Westernization* and then replaced “wholesale Westernization” with “whole-hearted cosmopolitanization”. The story was rarely known by people, given that the English *China Critic*’s readership was mainly for Westerners home and abroad, and the minority of Chinese intellectuals well versed in English. As a loyal *China Critic* reader, however, Hu Shih noticed and was impressed by the point of view raised by Pan who only devoted part of his book review to discuss.<sup>6</sup> Pan’s criticisms and discussions got spread due to being mentioned in *Whole-hearted Cosmopolitanization and Wholesale Westernization*. That two intellectual elites wrote in English about the attitudes Chinese people should adopt towards the Western culture became a deed praised far and wide.

*The China Critic*, born in May, 1928, was the major journal where Pan Guangdan published his English articles. As a weekly journal sponsored by Chinese people with great overseas influences, its major editors who were returned overseas students previously graduated from Tsinghua University, adopted a dual standards towards culture by judging China with a Western standard and judging the Western culture with a Chinese standard. Some scholars pointed out that, “What they have in common with the Westernizers is that, they agree the traditional Chinese culture is

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<sup>6</sup>The relationship between Hu Shih and *China Critic Review*, refer to Zhao Libin; *Criticism and Defense: A Conflict between Hu Shih and China Critic Review*, Academic Research, issue 10, 2013.

not suitable for the modern society and some cores of the Chinese culture need to be supplemented and improved by the Western culture. But they object to the direct transfer of cultures. They underline that culture is not imitation but creation and adjustment. What they have in common with the Orientalism is that, they put emphasis on the digestion and absorption in cultural exchanges and attach great importance to the building-up of subject consciousness while assimilating foreign cultures. Nevertheless, unlike the Orientalism who fantasizes about saving and exceeding Western culture with Chinese culture, they are fully aware of the fact that Chinese culture categorized as cultural chaos and cultural imbalance is at a disadvantage within this multi-culture world.”<sup>7</sup> This feature is also reflected in Pan Guangdan’s works, in which he both absorbed and criticized the views of the Western scholars with the purpose to rebuild the Chinese culture while maintaining subjective consciousness. Pan Guangdan and his peer scholars, all well versed in both Chinese and Western cultures, served as a bridge for Chinese and Western cultural exchanges in a sense. On the one hand, they endeavored to introduce the advanced Western culture to China. On the other hand, they took a new perspective to interpret the essence of Chinese culture which promoted its own rebirth and then presented it to the West in English.

When doubling as the editor of *The China Critic*, Pan Guangdan made great achievements in various academic fields. It was also the same time when he worked and cooperated closely with the liberal intellectuals. They had a great influence on the formation and development of Pan’s liberal political view as well as his participation in the democratic movements during the War of Resistance Against Japan. However, throughout the end of the 1920s to the beginning of the 1930s, all of Pan’s published works, in English or Chinese, barely touched upon politics and occasionally talked insignificant topics concerning politics at most. He devoted more to the issues such as culture, society and eugenics, with strong patriotic feelings between the lines.

In a nutshell, *Socio-biological Implications of Confucianism* is of great value for us to have an overall and in-depth understanding of the development of Pan’s academic thought, and to explore the spiritual world of the scholars related to *The China Critic* who were dedicated to rebuilding of the Chinese culture and bridging the Western and Chinese cultures. On top of that, although the English expressions more than eight decades ago might not be familiar to today’s readers, we can still travel through history to appreciate the richness, elegance and refinement of the predecessors’ English and get delight from its beauty.

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<sup>7</sup>Deng Lilan: *A Brief Discussion on Cultural Value Orientation of The China Critic Review: Centered on the Debate on Chinese and Western Culture Initiated by Hu Shih, Pearl Buck and Lin Yutang*, Fujian Forum (Humanistic and Social Science Edition), issue 1, 2005.



<http://www.springer.com/978-3-662-44574-7>

Socio-biological Implications of Confucianism

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2015, XII, 226 p. 2 illus., Hardcover

ISBN: 978-3-662-44574-7