

ophers whose doctrines once dominated China for more than two centuries during the period of the Contending States, B. C. 481 to 221. Later on Mo Tzu's doctrines were supplanted by those of Confucius and his school which have dominated Chinese thought almost uninterruptedly ever since.

Recently there has been a revival of interest in the teachings of Mo Tzu who is considered by the Chinese as the first and ablest teacher of the doctrine of self-sacrifice for the common good. As Mo Tzu himself states, "Our duty is to sacrifice ourselves in order to benefit others"; and again, "Our duty is to perform disagreeable tasks ourselves in order to satisfy the urgent needs of others." These doctrines of Mo Tzu have recently attracted the attention of Liang Ch'i-chao, one of the leading philosophic spirits of China of to-day, whose work, *Mo Tzu hsüeh an*, in one volume, modern style, first published by the Commercial Press (Ltd.), of Shanghai, in 1921, reached its third edition in 1923. This interesting work is in effect a critical survey of the teachings of Mo Tzu and in his preface, Liang Ch'i-chao shows clearly that he frequently has in mind the contrast of Chinese civilization with that of the western nations. He seems to believe that although the essential doctrine of Mo Tzu has not been observed by scholars since the Chin and Han dynasties, "Still they are preserved in the conduct and relations of ordinary men and women."

He gives many instances of self-sacrifice commonly observed in China and states that from one point of view cases like these may injure the development of individuality while from another angle they will give a beautiful exemplification of that cooperative spirit which makes possible social solidarity and continuity.

Whenever we can not benefit ourselves and others at the same time, we should consider the interests of others in the first place and consider our own in the second place. This is what is called "Sacrificing ourselves in order to benefit others." This is Mo Tzu's doctrine. How can the ordinary men and women of to-day read the works of Mo Tzu? How could they know that there was a man called Mo Tzu? Nevertheless, although ignorant of these things their conduct is in absolute harmony with the doctrine of Mo Tzu. While it can not be said that in other countries such