

## REVIEWS

WAYS OF CONFUCIUS AND OF CHRIST. By Dom Pierre-Célestin Lou Tseng-Tsiang; trans. by Michael Derrick. (Burns Oates; 10s. 6d.)

It is not every day that the Church receives such a distinguished convert as the author of this book, and so it is with no little interest that one turns to read the pages which recount the pilgrimage from Confucius to Christ. And an intriguing story it is, this search for truth and order and goodness that continued over forty years, that started in Shanghai and went on to Peking, to St Petersburg, to The Hague, to Brussels. From his earliest years the author had been encouraged by his father (himself a Protestant catechist) to study Confucius, wherein he was grounded in those two solid doctrines of filial piety and personal perfection which 'are the real education of statesmen'. One wonders if the present political welter and confusion would prevail in Europe if the statesmen of the West had a similar preparation for their roles as had this statesman of the East.

After a brief but successful period of studying foreign languages M. Lou Tseng-Tsiang became a fourth-class interpreter at the Chinese Legation at St Petersburg in 1892. His foot was on the first rung of the diplomatic ladder, which he was to scale in the succeeding years until he became Prime Minister of China. During his first period at St Petersburg he served under M. Shu King-Shen, whose intellectual and moral stature were to be of lasting influence on the young diplomat. It was M. Shu who directed his disciple's attention to the Catholic Church, 'Study its doctrine, practise its commandments, observe its government, closely follow all its works. . . . When you have understood and won the secret of that life, when you have grasped the heart and strength of the religion of Christ, bring them and give them to China'. Dom Pierre-Célestin confesses, 'Without him I would never have become either monk or priest'. In 1899 he was brought nearer the Church by his marriage to Mlle Berthe Bovy.

His career as diplomat though progressive was not smooth. Determined to serve his country loyally he came into conflict with the Western Powers. Thus did he refuse, and at the time his refusal was unsupported by his own government, to acquiesce in the unjust demands made of China at Versailles, which he attended as Foreign Minister. For years he championed the cause of the new republican movement in China, which led to the overthrow of the corrupt Manchu dynasty. The Republic opened a new era in China and that country's relations with the nations of the world, so that the account of diplomacy for those years contained in the book is a first-hand source of diplomatic history. When one considers the eagerness of certain other nations to exploit the weakness of China at this period

one is led to admire the sober, dispassionate tone adopted by the author when he treats of the events. Mention might also be made here of the kindly and truly charitable manner in which M. Lou deals with the conflicting ideas that divide the Christian body into sects. His own calm, detached and generous attitude does much surely to further the cause of unity.

He speaks of his becoming a Catholic as 'My conversion is not a conversion; it is a vocation'. Now, over 70, at the invitation of Cardinal Tien, he is to return to China, an apostle. As a Benedictine he judges, and rightly so, that the monastic tradition of *pietas* has kinship with the Chinese tradition of family life, and therefore can play no small part in catholicising his native country. (As a Dominican the reviewer can scarcely forbear noting that his Order, whence came the proto-martyr of China, received through one of its members the author's submission to the Church, whilst it was Père de Munnynck, O.P., who advised his becoming a Benedictine Oblate.)

No little success of the book is due to the effective way it has been translated. One is not conscious of its French background, although, and this is its high merit, one is conscious of its Chinese background. The translator has skilfully retained the finesse and politeness one associates with China.

TERENCE NETHERWAY, O.P.

A CASE HISTORY OF JAPAN. By Francis J. Horner. (Sheed and Ward; 10s. 6d.)

This book is divided into two parts. In the first the author gives an historical survey of the elements which moulded the Japanese people; in the second he aims to show the effects of the various historical phenomena on the habits, customs, language, morals and general behaviour of the Japanese. The observations in the second part of the book 'are the outcome of fourteen years' intimate contact with the Japanese'.

It is the reviewer's opinion that in the first part the history of Japan has not been digested—a considerable drawback if one tries to tackle the rather complicated subject which Japanese history presents. The main reason, however, for the unsatisfactory character of the first part is the author's failure to use the proper material. To write a chapter on Shinto, for instance, one has to know at least the works of Hepner, Holtom, Martin and Kato Genchi, who have produced the best works on the subject. Yet none of these are taken into consideration. The same holds true of other subjects. The bibliography is rather poor and books like those of Byas, Ekstein, Sladen and suchlike are not worth mentioning. Who can write history without the proper sources? Historical inaccuracies are bound to occur. They are in fact scattered throughout the pages with annoying frequency. A few examples with regard to dates