

it is hard to argue that "parliamentary" Egypt under Farouk and Nahas was preferable to "dictatorial" Egypt under Naguib and Abd al-Nasir.

Dr. Izzeddin does, however, commit some sins. Like most of us, she tends to view her own world in a lighter shade of gray than outsiders might. The Gailani revolt in Iraq is skipped over hastily and, although the reviewer would admit that Iraq received more blame than she deserved for the Assyrian tragedy of 1933, still the Iraqi army deserves considerably stronger censure than it here receives.

"The Arab World" is a handy and readable guide to the contemporary Arab scene, and beyond that it gives the reader, who may or may not be sympathetic, a clear summary of the assumptions and aims of moderate Arab nationalists. These are particularly forceful because they are stated directly as, for instance: "It is neces-

sary to state that, however Communist ideology might be opposed to the essence of the Arab heritage, the foremost Communist state, Soviet Russia, is not the bogey that the Western powers think it is or should be to the Arabs . . . The danger of Communist domination, however imminent, does not reconcile the Arabs to Western domination which is actual." Furthermore, Dr. Izzeddin once more makes clear where the main tent in the Arab show is: "The foremost reality . . . is this: there can be no stability in the Arab world, no sound development within Arab society, and no healthy relations between the Arabs and the West, until the political atmosphere is cleared . . ." Finally, let it be noted that the book ends on an optimistic note by suggesting that if both are true to the best in their heritages" East and West shall really and permanently meet."

After the Polos

"China in the Sixteenth Century: The Journals of Matthew Ricci" (translated by Louis J. Gallagher, S.J. Random House. 616 pp. \$7.50), is the first English rendering of the diary, reports, and communications of the Jesuit priest who brought Christianity to China between 1583 and 1610. Here it is reviewed by Kenneth Scott Latourette, Sterling professor of missions and Oriental history in Yale University.

By Kenneth Scott Latourette

MATTHEW RICCI is a notable figure. His was a stirring age. His life was set in the latter part of the two centuries of Spanish and Portuguese exploration and conquest which planted the flag of one or the other of those two kingdoms over much of the Western Hemisphere, along the coast of Africa, on the south and east shores of Asia, and on many of the islands which fringe the coast of Asia. The achievement was not only economic and political; it was also religious. In it missionaries had an outstanding share. Many of them penetrated regions reached by no other Europeans of their day. Theirs was a major part, in some countries the predominant part, in the impact of the Occident upon non-European peoples. Among them Ricci stands out as one of the half dozen most eminent pioneers.

Ricci's achievements can be quickly even though inadequately summarized. Born in Italy in 1552, he was highly educated in the mathematics, cosmology, and astronomy of the day. In the enthusiasm of youth he was caught up in the Jesuit movement, then in its early heyday. As a member of the Society of Jesus he went to India and then, after a few years, to China. That Empire, proud of its power and culture, at that time confined its relations with the annoying aggressive Occident chiefly to the Portuguese toe hold at Macao, on an island near Canton. It was mainly Ricci who spearheaded the Western cultural penetration of China. Intent upon bringing China to the Catholic faith, he sought to do so through its dominant class, the Confucian scholars through whom the ranks of the civil officials were recruited. He appealed to their interest through mechanical instruments, notably clocks, and through mapmaking, mathematics, astronomy, and printed books which were clearly superior to anything which the Chinese had previously



Your Literary I. Q.

Conducted by John T. Winterich

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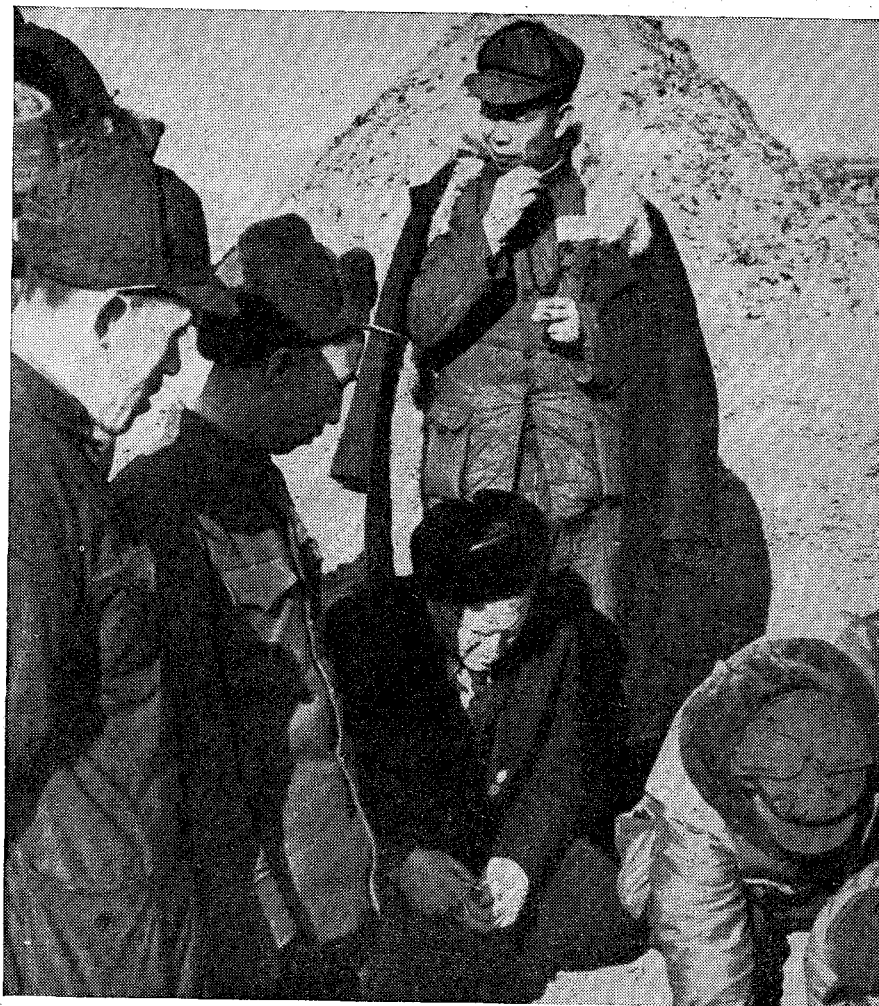
Epitaphs often tell as much about the poet as about the deceased whom they honor. Nan Carpenter of Missoula, Montana, presents ten literary epitaphs for your identification, both author and subject. Seven correct answers rate you a simple headstone, eight a large monument, and nine or ten a whole mausoleum, all, of course, at your estate's expense. Answers on page 29.

1. Underneath this stone doth lie,
As much beauty as could die.
2. Green be the turf above thee,
Friend of my better days;
None knew thee but to love thee
Nor named thee but to praise.
3. Here lies our Sovereign Lord, the King,
Whose word no man relies on,
Who never said a foolish thing,
Nor ever did a wise one.
4. He loved his country as no other man has loved her;
but no man deserved less at her hands.
5. Here a solemn Fast we keepe,
While all beauty lyes asleep
Husht be all things; (no noyse here)
But the toning of a teare:
Or a sigh of such as bring
Cowslips for her covering.
6. The snare of sleep held fast his struggling will.
They found him—and he now may sleep his fill.
7. This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from sea,
And the hunter home from the hill.
8. Warm summer sun shine kindly here;
Warm southern wind blow softly here;
Green sod above lie light, lie light—
Good night, dear heart, good night, good night.
9. Though no stone tell thee what I was, yet thou
In my graves inside see what thou art now.
10. repose icy, qui, hardi des enfance,
Detourna d'Helicon les muses en la France,
Suivant le son du luth et les traits d'Apollon.

known. He gained their respect by adopting the garb of a Chinese scholar and acquiring an expert familiarity with the Chinese language and classics. Believing that Confucianism was an example of the acquisition of a knowledge of God through natural theology, and holding that the rites in honor of Confucius and the ancestors obligatory upon Chinese scholars were not necessarily idolatrous, he sought to accommodate the Catholic faith to Chinese civilization without sacrificing the essential convictions and practices of either. By successive steps through the good offices of officials whose confidence he had obtained by these methods, he eventually established himself in Peking. Before his death in 1610 he had won in that capital of the realm and in the imperial entourage a footing which the Jesuits held and at times enlarged until the suspension of their Society by the Pope more than a century and a half later.

It is this story of Ricci which is told in his own journals, fully translated into English for the first time by Louis J. Gallagher in "China in the Sixteenth Century." The journals were originally compiled from the diary, annual reports, communications to other missionaries, and the personal narrative of Ricci. The editor, Trigault, a fellow Jesuit missionary, added some material of his own and put the whole into a Latin edition which appeared in 1615. One of the earliest sources of information concerning China since Marco Polo, it quickly became popular in Europe and before the middle of the century later Latin editions and translations into several other languages appeared. It has an introductory sketch of the geography, physical resources, and culture of China and then goes on to give the history of the Jesuit mission to the death of Ricci and his burial in a plot given by the Emperor. One of the most interesting sections is the account of the heroic journey of the Jesuit lay brother Bento Goës from India overland to the northwest of China Proper. This demonstrated unmistakably what Ricci had come to believe, that China and the Cathay of Marco Polo and the Franciscan missionaries of the thirteenth and fourteenth centuries were the same country. Goës died before he reached Peking but not before a messenger from Ricci had made his way to him and he had been assured that the purpose of his long and arduous travels had been accomplished.

The usefulness of Father Gallagher's translation is enhanced by an index giving the most frequent modern romanization and the Chinese characters for the Chinese names.



A Soviet engineer training a Chinese engineering group. —Eastfoto.

Octopus in the East

"Soviet Policy in the Far East," by Max Beloff (Oxford University Press. 278 pp. \$4), is a scholarly study of the USSR's relations with China and (more cursorily) Southeast Asia, Japan, and Korea, between 1944 and 1951. Our reviewer, Bertram D. Wolfe, is the author of a number of books on Russian history and policy.

By Bertram D. Wolfe

THE reference shelves of all students of Soviet foreign policy are already indebted to Max Beloff of Oxford University for two solid, objective, and readable volumes dealing with that country's foreign relations from 1929 to 1941. Chronologically his next work should have dealt with the years of the Grand Alliance. But the sudden expansion of the Soviet Empire to include one-third of the population of the globe seems to call for

specialization by area as well as period. Moreover, the major attention of the world is focused at this moment on Asia. Hence Mr. Beloff has preferred to skip the years of the European war and calls his new book "Soviet Foreign Policy in the Far East, 1944-51." Since the fate of mankind may well be decided by the joining of the teeming millions of Asia and the technology of the West, he could not have chosen a subject of more importance or one the true outlines of which are more obscured by passion and controversy.

One chapter of the present volume is contributed by J. Frankel, and deals with Soviet policy in Southeast Asia: Burma, Malaya, Indonesia, Vietnam, Thailand, the Philippines. Mr. Beloff has allotted one chapter to the Soviet Union and Japan, and one to Korea. The rest of the volume deals with China, relations with the Kuomintang, with the Communists, with the Civil War, with the "Peoples Republic,"