

Careless writing by amateurs on these subjects, particularly when bolstered up with highly emotive religious language, can add untold misery to suffering souls, as well as considerable burdens to the task of their authorised pastors and physicians. Miss Houselander's book may certainly bring light and relief to some; we wish she had been more considerate for others into whose hands it could be expected to come.

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BEYOND EAST AND WEST. By John C. H. Wu. (Sheed and Ward; 21s.)

Admirers of the saintly abbot Dom Lou Tseng-Tsiang will meet in Dr Wu another distinguished convert to Catholicism and the representative of a rather different, though equally authentic, China. Born on the seventeenth day of the Second Moon in the year of *chi-hai* (1899), and in the city of Ningpo, Dr Wu describes himself as coming of a people who are of the earth, earthy; for 'the Ningponese are not a refined people, but they are warmhearted and honest, full of vitality, and the spirit of adventure. They take to business and industry more than to arts and letters', and their humour expresses itself in 'practical jokes rather than subtle stories'. If one looked for a symbol of this spirit one could perhaps find it, not in the dignified bearing of the official Confucian gentlemen, but in the more iconoclastic atmosphere suggested by the little brush-work figures of the laughing Chan-sect boys, Han-Shan and Shih-Tê.

Not that the Confucian sobriety is absent in Dr Wu. At six he began his studies under a Confucian tutor and later, coming across the Master's sentence, 'I was bent upon learning at fifteen years of age', he wrote in the margin, 'I am bent upon learning at twelve'. His early education was that of the Old China, the studious yet joyous uprightness of Confucius, the moral idealism of Mencius. It was, then, appropriate enough that he should give his heart to law, and by 1920 he was a post-graduate student in the Michigan Law School—the same year in which he began an important friendship with the then aged Justice Oliver Wendell Holmes. As the Chinese would courteously say, 'if you do not know what happened next, you must read the following chapters'; how his public career led him to do distinguished work for the establishment of equity in the legal administration of his own country, and how in 1934 he joined the Legislature at the time of the drafting of the Constitution.

All this successful public work was the façade behind which moral instability and insatiable longings for something more profoundly satisfying remained insoluble problems. Dr Wu's story is of hunting and being hunted, and especially of the mysterious pull of the three ancient religions of China, 'pedagogues to lead men to Christ', which brought him finally to the Catholic Church in the winter of 1937. The

Chapter on Confucianism, Taoism and Buddhism, which opens the second part, thus forms the core of the argument, and the author's feeling that he has not left this background behind, gives it a special interest. But one suspects that the terms in which he sometimes expresses this conviction run counter to his own deepest intuitions. For the supernatural lies, not horizontally above the natural, nor, if the truth be told, *beyond* East and West: it reaches right down through nature and even comes up from below. This is why it is not only a Chinese who may have much to learn and to go on learning from the *Tao Té Ching*. Whenever he is speaking just as he really feels—and his strongest sympathies are for the contemplative spirit of the *Tao*—Dr Wu makes this quite clear.

In the space of a short review it is impossible to do justice to all that this fascinating autobiography has to offer, but it would be equally misleading to pretend that it is altogether even in quality. There is one appalling poem, which is not redeemed by its religious subject-matter; some of the things Western people of note have said about the author could have been pruned without loss; a good many of the 'Mental Roamings' seem scarcely worth preserving. But no one will quickly forget the early chapters on his childhood, particularly the holy death of his non-Christian father, or the description of the little house under the mountain, with the fruit-tree growing slantwise from the hall, where Dr Wu began in earnest the translation of the Scriptures into his native tongue.

A.S.

INSTITUTIONES THEOLOGIAE MORALIS. By E. Genicot, S.J., and Jos. Salsmans, S.J. Seventeenth edition by A. Gortebecke, S.J. 2 vols. (L'Edition Universelle, Brussels; 425 Belgian francs.)

These *Institutiones* by Genicot-Salsmans are so well known as not to require a special introduction. They are now brought up to date in the seventeenth edition by Father A. Gortebecke, who has done his work well. It remains a question as to whether the legalistic and casuistic approach to moral theology is the best for beginners. And one is unconvinced that a manual of moral theology is the proper place for the incorporation of the latest canons and decrees of the Holy See with commentaries thereon. The inevitable result of this method is to render indistinguishable the two distinct disciplines of law and morals and that to the detriment of each.

The virtue of prudence is fundamental to any treatise on conscience. Here it is unrelated, not more than twenty lines of small print in an appendix being allotted to prudence and twenty-four pages to conscience and the different systems of morality. Again, St Thomas asserts in the light of principles that there is no such thing as a deliberate