REVIEWS

BOOKS

Early Man in China, *by Pierre Teilhard de Chardin. (Peking, Institut de Géo-Biologie, December 1941, 99 pp., 5 maps, FRB $12.00)*

Man of Destiny *(Unmei-no-Hito), by Kensaku Shimagi.*

Two Paths *(Futatsu-no-Michi), by Koji Uno.*

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We have rarely welcomed the appearance of a book as much as this one. When first glancing through it, we saw ourselves back again in March 1935 in the "Musée Hoang ho Pai ho de Tientsin." We regret that at that time we did not meet the author. But instead we made the acquaintance of such of his equally renowned collaborators as Father Émile Licent, S.J., Brother N. Haser, S.J., and Father M. Trassaert, S.J.

All these gentlemen insisted on conducting us through their museum for a whole day. We were struck over and over again by the quantity of material that had been collected with so much labor and at such great costs; and we expressed the wish and the hope that there would soon be a report published on the results which must ensue from this wealth of material. Now we have been handed a partial report.

It is a matter of satisfaction that T. de Chardin has not withheld the conclusions any longer which were forced upon him in the study of his geological and other material. For it is not right to withhold from publication conclusions which one believes to have drawn just because here and there some further material to confirm the theories might still be lacking. A certain quantity of material from the areas in question is usually enough clearly to outline the picture, which would hardly be much changed in this outline by any later additional discoveries.

The contents of T. de Chardin's book are so concisely given in the author's foreword that we cannot do better than quote from it:

"In 1933 Dr. Davidson Black and others published *Fossil Man in China*, a study almost exclusively devoted to the *Sinanthropus* problem. Since then a great many new facts have been gathered in China and the adjacent territories of India, Burma and Malaysia, and have enlarged and clarified our knowledge of Chinese Prehistory. Thus a new, revised and enlarged edition of *Fossil Man in China* became necessary, and had been planned over two years ago by the Cenozoic Research Laboratory of Peking, composed of Professor Weidenreich, Dr. W. C. Pei and myself, each dealing in his respective field of physical anthropology, archaeology and geology. Unfortunately, circumstances beyond our control upset our plans and compelled us to postpone publication indefinitely.

"While waiting, it seemed advisable to issue an interim paper, giving a brief outline of our present knowledge of Man in China, as seen by a geologist. Hence I have here set forth to reconstruct as clearly as possible (Part I) the sedimentary, climatic and faunistic evolution of the Late Cenozoic China, and next (Part II) to correlate within their palaeontological assemblage the various human remains discovered in China during the past twenty years. I have tried to make clear my points of view with the help of numerous simple diagrams and other illustrations, many of which are original."

Probably the most interesting conclusion arrived at in this publication is that the theory pronounced by Dr. Davidson Black and others and already widely accepted, according to which the cradle of mankind is to be found to the north of the Himalayas, has been refuted by T. de Chardin on the basis of the negative results of his extensive researches during the last twenty years. These would indicate that neither Eastern nor Central Asia was a region suitable for the development of Primates during the Tertiary times.

There can be no doubt that this book, with its many explanatory illustrations and maps, will take its rightful place in the scientific world. But it can also be recommended to anyone with some interest in this field. No one living out here in the East should fail to visit the "Musée Hoang ho Pai ho de Tientsin" (Race Course Road, Tientsin). Here, by seeing with his own eyes all the material collected there, he can appreciate the extraordinary achievements which have contributed toward this book.—H. Höne.

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Almost all recent works by Shimagi are centered on the problems of farm life in modern Japan. Rural literature of the past has dealt mainly with the dismal life of poor farmers who live under conditions of extreme hardship. But Kensaku Shimagi often writes about those farmers who want to live, as it were, by scientific methods. The novel *Man of Destiny* deals with such a theme. The hero is a man who once participated in the socialistic movement. He begins a new life as a farmer in Aomori Prefecture. Destined to be a leader ever since he was engaged in the socialistic movement, and being a man of the intellectual class, he is set up as the leader of the village. By studying statistics covering many years, he discovers that the cold-weather damage to the crops is closely related to the temperature of the ocean current, and he seeks for a remedy. However, his impassioned outspokenness rouses the antipathy of the village people. In part he is considered by them as a traitor, and in part they leave him severely alone. In spite of all, he succeeds in tiding over

some severe cold-weather damage one winter by persuading the conservative villagers to adopt collective farming.

Later events, however, cause the villagers to turn their backs again on collective farming and to ignore his leadership. Impatient with the sluggishness of the villagers, he temporarily leaves the village. But in the end he rids himself of his ambition and pride as a leader, and he returns to the village once more to start life again as a true farmer.

The ardor of the young intellectual haranguing the conservative farmers, and the sincerity behind this ardor, penetrate the entire novel and make it ring true. As a work showing a new direction in rural literature and also as a work of great sincerity, *Man of Destiny* is worthy of attention.

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Two Paths is a collection of seven short stories, the main characters of all but one of which are people who devote their lives to art. Most of them are taken from the wide circle of novelists and painters with whom the author was on intimate terms. Through them, the author tries to depict the lives of men who dedicate themselves to a single cause, in this case the god of art.

The title story deals with a subject which, as the author says, he has wanted to write about "since he read a book collecting the impressions and letters of Teru Nakamura, a great talent in the Western painting of modern Japan." The story describes two artists, a sculptor and a painter, living in the early years of this century, who devote their entire energy to their art, while suffering from illness and privation. Although their difficult lives as victims of their cause are shown, the story rather lacks dramatic tension as the manner of description is a little flat.

In contrast to this, "The Last Home (Owari-no-Sumika)" is an excellent, vividly impressive short story, being the most distinguished of the whole collection. The heroine is the wife of a novelist called Isota Kamura, a good example of an aspect of the Japanese character. Isota Kamura dared to abandon his family life, one of the typical systems of Japan, due to strange, conflicting sentiments of hatred and love toward his former wife, whom he suspects of adultery. While denying the world of duty and morality, he nevertheless suffered from severe torture of conscience and lived in a state of constant mental anguish, whipping himself cruelly. Here the valiant attitude of a woman who lived through hardship as the wife of a writer stands out in bold relief. Her behavior may even be regarded as symbolic of the virtue of the Japanese lady. —T. Narasaki.

JAPANESE MAGAZINES

THE QUESTION OF SCRIPT AGAIN

In recent months the magazines have been directing considerable attention to questions of cultural importance. In our reviews we have dealt with opinions on the abolition of Chinese characters in Japan. The thorny problem of script is now investigated by J. Ishikuro in *Chuo Koron* not on a national but on an Asiatic scale. Western interference in the Asiatic cultural *Grossraum* has led to the formation of blocs using European script alongside the blocs using other scripts. Yet Asia needs a single mode of written expression valid for all the different languages sharing in the *Grossraum* culture. Consequently a Pan-Asiatic language policy must be inaugurated, whose first task is to provide for this script. Which script is best suited for the whole of Asia? Only the Latin and the Japanese *kana* alphabets enter the lists as serious competitors. The author sees possibilities for the Latin alphabet because it is known everywhere, with the Malays, Filipinos, and Annamese using it exclusively. On the other hand, the use of *kana* for writing the individual languages would be of great advantage to the spreading of Japanese. In any case, uniformity must be brought about to reduce the difficulties or impossibility of printing, for instance, Burmese or Thai in Tokyo, not to speak of other inconveniences.

RENEWAL OF JAPANESE LAW

In *Seikai Orai* the necessity of building up a new Japanese jurisprudence is maintained by J. Nakamura, Professor of Law at Waseda University. Japanese legal science was imported from Europe during the age of materialism and is therefore based on individualism, criticism, and capitalism. Japan has produced great lawyers, but the fact that they were Japanese did not prevent their world of thought from being un-Japanese, just as a Japanese composer does not necessarily produce Japanese music. It is true that many people believe there can be no fundamentally Japanese law because the Japanese race is averse to discussion, and there can be no law without the exchange of argument. Did not Hitamoro, the great Manjoshu poet, speak of fertile Japan as the country which, being divine, does not engage in disputes? But this is true only of the divine or Imperial commands themselves, while the method of their execution may certainly be the object of inquiry and discussion.

The Chinese school of law and the doctrine of *Wang Tao* has had a detrimental influence on Japanese legal thought and partly explains its scarcity. According to Chinese jurists, morality and law are emanations of two different forms of overlordship and therefore difficult to reconcile. This theory cannot be fruitful in Japan, where morality and law emanate from the same Imperial source. Whereas the Chinese tend to base law on morality because the latter is the emanation of a higher form of rulership, this cannot be done in Japan, and those schools of thought that are attempting it are doomed to failure. Law has its own laws and its own legality, and the only source whence it can be fed in Japan are the edicts of the Emperors (*mikotonori*); these are law (*nori*) par excellence and at the same time they are prayer (*inori*). Therefore, by adhering to the Imperial words through the ages the legists may realize the Japanese doctrine of the unity of government and religion. Japan must develop a direct method of legal research by concentrating on the case in question, because this corresponds to Japanese mentality, without, however, totally abandoning theoretical or general discourse.

OLD WINE IN NEW BOTTLES

In *Bungei Shunju* an unusual subject is discussed by a number of eminent historians and literati, namely the Japanese science of history that is to be. Henceforth, history and policy must be one and the same thing, so that historians can help in building up the *Grossraum* culture. Truth and objectivity, though of course necessary, are not the standards to be aimed at. Such historical material as could have harmful effects on the nation should not be made use of. It is not the Japanese people but the dynasty of the Emperors which is the object of historical description and research. Therefore, the "old" way—in use only since the Russo-Japanese War—of dividing Japanese history into periods such as "Tokugawa," "Ashikaga," etc., must be given up in favor of the really old way of recording only the succession of different Emperors; for it is not the shoguns that count in Japanese history. In every respect, Japanese history must be compiled anew, as was done in all revolutionary periods.

In this connection it is interesting to note that all the great Japanese historians have sprung from revolutionary clans. This proves again the profound interest which the standard-bearers of new ideas have in rewriting a past which seems for ever fixed in accepted historical dogma.

Another trend is visible in all epochs of crisis in Japan: the desire to go back to the age of the Emperor Jimmu, founder of the Empire. Japan's strongest point lies in this ability to have recourse to the factual and spiritual standards of this "mythological" age, to return to which is the ultimate aim of the Japanese historical process. However, the term "mythological" is of Western origin and therefore misleading as far as Japan is concerned. Japanese "mythology" cannot be compared with the Indic, Greek, or Hebrew varieties. In Japan, the mythological age is always present, while the present is definitely mythical, or, as one of the speakers, Professor Okubo of Meiji University, has it: "The age of the gods is the present, and the present is an age of the gods."—P.

DOCUMENTS

Three outstanding speeches were made in recent weeks in Germany, by **Chancellor Adolf Hitler,** *Foreign Minister von Ribbentrop, and Reich Marshal Göring, speeches which are of fundamental importance for the understanding of European affairs during the past few months and in the near future. We quote the following paragraphs from the Führer's speech of September 30 which deal with the reconstruction of Eastern Europe.*

"After all, we were not only concerned with marching so and so many thousands of kilometers but with making available this vast area for the feeding of our people, for the ensuring of our raw materials, in a wider sense for the maintenance of all Europe. For this purpose, communications had first to be re-established . . . .

Tens of thousands of kilometers of railway lines are now being repaired or have already been repaired, thanks to the energy and skill and devotion of many tens of thousands of German soldiers, railway sappers, men from the 'Todt' and other organizations such as the Reich Labor Service, etc. This gigantic network of communications, the greater part of which is today already running again on the German gauge, had been completely destroyed. Not hundreds but thousands of bridges had to be rebuilt, blasted sections to be removed, crossings to be reconstructed. All this has been done in a few months or will be completed within a few weeks.

Now, my Party comrades, you will also understand something else. If there are people on the side of our opponents who say: Why have they suddenly stopped? I can reply to that: Because we are cautious. Because we do not advance to, say, Bengazi, only to have to retreat again, but because we stop long enough at one place to allow our supply lines to be properly established. Of course, people who have no military training cannot understand this. For that very reason they also have no successes. All those, however, who have even the barest knowledge of military matters will admit that that which we have achieved in so few months as regards areas conquered stands unrivaled in history . . . .

But we are not only re-establishing communications by rail: we must also build roads. For the 'blessed land of proletarians and peasants' has unfortunately no roads but only fragments of roads. The first truly great roads are being built there now by *our* organizations. In some districts, roads have to be laid through swamp areas of which it was formerly believed that they were impassable . . . .

But we are also organizing agriculture behind the front lines. For this territory is to be opened up, and that is not so easy. It is not only a matter of sowing and harvesting but of making the profits apparent, that is to say, of bringing the products over endless distances to the railways so that they can be transported. Finally, we must make radical changes in parts of this agriculture; thousands of tractors which have been damaged or removed must be replaced or repaired or replaced by other means. And I may really say: what has been achieved along these lines is absolutely unbelievable. While battles are fought at the front, the same soldiers are already working a few kilometers further back with sickle and scythe, tilling the fields, and behind them come the staffs of our agricultural organization . . . .

It has fortunately already been possible to make the first modest results of this activity available to the German people; but you may be assured that this is only the beginning. The whole of the past year was a year of battles, followed by a frightful winter, and now we are fighting again—but in the year to come these areas will be quite differently organized. You can be sure of that; that is one thing we know how to do—to organize such things.