

Morris has written a fascinating account of some popular religious movements in our time which is simultaneously entertaining and disconcerting. More descriptive than analytical, it leaves most of the psychological, theological and sociological questions that it may raise in the reader's mind unanswered. The impression is conveyed, however, that many of these contemporary American evangelists may be more of a bane than a blessing.

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The West in Russia and China: Religious and Secular Thought in Modern Times. Volume 1: *Russia 1472-1917*; Volume 2: *China 1582-1949*. By DONALD W. TREADGOLD. Cambridge: University Press, 1973. xxxix + 324 pp.; xxi + 251 pp. \$12.95; \$11.95.

Professor Treadgold brings extensive credentials in Russian and Chinese studies to these volumes comparing the sources and influences of Western ideas in two dissimilar, yet similar cultures. Chronologically comparable time periods are established, beginning with European ties inaugurated by Moscow upon achieving independence from the Mongols, and the Jesuit arrival in China, ending with the communist victories in both countries. In Russia the western influence is exclusively European. In China American sources appear only late in the nineteenth century. Treadgold's valuable contribution to the study of "Westernization" (used instead of modernization) questions whether the process of accepting western doctrine necessitates the destruction of native culture, or whether western ideas can coalesce with significant aspects of traditional culture to reflect the unique genius and history of the peoples involved.

The Russian volume is a chronological presentation, with its chapters fairly evenly divided over the time periods. Careful descriptions of intellectual cross-currents and vignettes of key personalities reveal competing influences of western thought, reaching a climax in the triumph of Communism. Treadgold begins with the ideological struggle of the late fifteenth century: the Judaizers (proto-protestants) dominant under Ivan III and the Josephites (Romanizers) dominant under Vasily III who subordinated the Church to autocracy. The "Third Rome" idea emerges assuming the transference of cultural supremacy from Constantinople and Rome to Moscow.

Lutheranism expanded to Russia through Poland and Lithuania, only to be devastated by the counterreformation climaxed when Poland's King Sigismund III acknowledged papal supremacy over orthodoxy. Schism in the mid-seventeenth century led to greater secularization and to solidification of state control over the church. Peter the Great reversed the Catholic trend and secured the ascendancy of western Protestant thought (Scholastic and Pietist) which remained dominant until 1917. Under Peter the state guided the westernization of Russian culture. Catherine the Great embraced the Enlightenment, yet saved the Jesuit order. Alexander I banned the Jesuits and sought under Pietist influence to establish a theocratic utopianism. Nicolas I, though autocratic, initiated reforms, fostering a doctrine of "official nationality" involving orthodoxy, autocracy and nationality, while the Slavophile movement syncretized the German philosophies and orthodoxy.

Late nineteenth-century Russia witnessed nihilism (loss of faith in all but science), populism (varying forms of socialism), pan-slavism (Russian nationalism-imperialism) and the syncretists (individuals seeking recovery of Russia's heritage in combination with the best western thought). With the failure of reform three trends emerged: Marxism, appealing to the intelligentsia because of its intellectual demands, its conception of man and its western origins; an esthetic revival—a "Silver Age" of the arts; and an attempt to revitalize and liberate orthodoxy. The revolution of 1905 revealed the intellectual dependence

on the West for both parliamentary institutions and revolutionary action. The Revolutions of 1917 totally subjected intellectual life to the state, but did not terminate it.

The China volume is thematic, with representative figures and events selected to convey the competition of ideas. The Christian Humanism of the Jesuits, seeking during a two-hundred year mission to build a Chinese Christian civilization on an existing Confucian tradition through conversion of an elite, came to an end in 1773. Renewed western contact came through Protestant Pietist missionaries, primarily British, in the nineteenth century. The Tai-ping revolution is characterized as a Chinese reproduction of the Protestant fundamentalism brought by Robert Morrison and James Legge. Timothy Richard's crusading zeal is credited with much of the reform activity in China at the end of the nineteenth century.

Nearly half of the volume concentrates on the period from 1890 to the 1920s, when three overlapping attempts were made by Chinese to work out cultural solutions under western impact. Christian modernism-social gospelism is seen in Sun Yat-sen, strongly influenced by American protestants. Syncretists rejected the assumption that westernization meant Christianization, and sought reinterpretations of Confucianism, Buddhism and Taoism, in conjunction with western thought. Secular liberals, influenced by Dewey and Russell, sought to adapt western science and democracy without the preconditions for them. All three approaches failed, but stimulated change and the growth of nationalism. Finally, Chinese anarchist groups in Tokyo and Paris, emerging in the 1920s, introduced Marxist-Leninist doctrine. This was quickly picked up by the intelligentsia and spread through the literary societies. By the end of the thirties Communist thought had carried the day.

Treadgold concludes that Russia and China both discarded (at least temporarily) their own cultural traditions in favor of an imported western doctrine, violently exclusivist and totalitarian. In choosing Communism as the westernizing vehicle they rejected Protestant and Catholic influences, scholastic, pietist and modernist. Liberalism and democratic socialism also failed. These forms of western thought failed to capture the elites, the decision-makers. Treadgold feels Russia and China lost the most appropriate alternative for modernizing: the pluralist or syncretic method. The irony for the religiously concerned is that Communism was the "child . . . of the Christian tradition as developed in the West", indeed, a secular religion. Future developments may be more surprising. These books are worth careful study.

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The Lions of Marash: Personal Experiences with American Near East Relief 1919-1922. By STANLEY E. KERR. Albany: State University of New York Press, 1973. xxv + 318 pp. \$15.00.

The Armenian Question of the pre-and post-World War I period has brought forth several books in recent years. Some are memoirs of Armenians who lived through the horrors and emphasize the acts as purposeful genocidal plans of the "awful Turk." Others are by Turkish writers pointing to the unrest of the areas with large Armenian populations and that stability and Turkish independence could be obtained only by eliminating these "quizzlings of the great powers."

This book is of quite a different genre. It is a careful study of a microcosm of the Question: the happenings in the city of Marash, Turkey during the residence of the author, 1919 to 1922. Dr. Stanley E. Kerr retired in 1965 after forty years as a professor in biochemistry at the American University of Beirut. In 1919 he had been recruited from the laboratory of the Walter Reed Hospital to serve as a clinical chemist for the Near East Relief base hospital in Aleppo, but soon found himself in Marash administering five orphanages with 1,400