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answered (Not those *words*) that the Church would look foolish without them."

The book is equipped with an Index of Names, Index of Subjects, Index of Works of Newman. It is regrettable that these indexes (taken over bodily from the author's typescript?) are useless, since they have no connection with the pagination of the book.

JOSEPH F. MURPHY

CHINA'S LEFTIST WRITERS 1919-1942

THE GATE OF DARKNESS: STUDIES ON THE LEFTIST LITERARY MOVEMENT IN CHINA, by Tsi-an Hsia. Seattle and London, University of Washington Press, 1968. 266 pp.

We owe a deep debt of gratitude to the late Professor Hsia for this book on writers with a communist persuasion in China, roughly spanning the period 1919-1942. It is a stimulating collection of essays in which one finds literary criticism aided by history and biography in a splendid effort to assess the significance, literary or political, of the writers chosen for this set of studies, and the impact of the social and political changes of this period on the individual writer. This method of study, the interdisciplinary method, is an academically profitable one and ought to be developed to practical perfection.

Professor Hsia chose as his materials of study the lives and works of a number of literary figures of the time who turn out to be none-to-great, from the literary point of view, whatever their socio-political status, except perhaps for Lu Hsun who everyone (now including Mao Tse-tung) agrees stood out among all of them then. His choices produced an uneven picture from the best literature to the quite ordinary, but this is justified by the general assumption that the writers of the period were, as a rule, not literary giants. As no writers in their context at that time escaped involvement in politics, a strong criterion for literary quality of work put forward by the studies (as suggested by a couple before it) is how much of literature had gone into a literary piece in spite of such involvement. Based on this criterion, the writers studied here have been judged as great, notwithstanding their political ideals, like Lu Hsun, or positively mediocre because of the same reason (Chiang Kuang-tsu).

There are six essays altogether. The first deals with Chu Ch'iu-po (1899-1935), the second with Chiang Kuang-tz'u (1901-1936), the third and fourth with Lu Hsun (1881-1936), the fifth with five young writer-

martyrs, and the last with Mao Tse-tung's pronouncement on literature in 1942 and its effects in a twenty-year period. The greatest attention is of course given to Lu Hsun who among them all can give a literary flavour to the period, and enough of his works are here scrutinized. The works of the rest, are also examined in varying degrees and even quoted, if only to show how much of politics and how little of literature one finds in them.

The book, published by the University of Washington where Prof. Hsia was a summer time member of its Modern Chinese History Project of the Far Eastern and Russian Institute, has a preface by Franz Michael and an introduction by C. T. Hsia, the author's brother who is a Chinese scholar in his own right. It is provided with an index, which considerably enhances its usefulness.

It is refreshing to note that the printing of the book is perfect; even the one and only Sanskrit word mentioned in the book (p. 156) is correctly spelt.

What seems a great pity is that Prof. Hsia was not able to give the finishing touches to a work that enkindles general interest in this subject and encourages scholars in the same field to go over it more widely. Even his own introduction was still unfinished when he died of cerebral hemorrhage at 49, at the height of his years of academic virility.

As it is, the world of scholarship of Modern Chinese is so much richer by this contribution from a man who was at home as much in the East as in the West.

GIDEON C. T. HSU

SPANISH RULE IN ECUADOR

THE KINGDOM OF QUITO IN THE SEVENTEENTH CENTURY,
by John Leddy Phelan. Wisconsin: The University of Wisconsin
Press, 1967. xvi, 432 pp.

This is a useful book. It does not deal with Philippine history, but it describes in detail the actual working of Spanish colonial government in the Kingdom of Quito (modern Ecuador) during the seventeenth century. Until our own historians produce a similar study of the Philippine counterpart, much of our knowledge of Philippine colonial institutions will depend on studies of Latin American colonial precedent. For this reason, the present monograph is important.