

BOOK REVIEW

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p. 1015-1017

become, in Reinders' review of missionary literature (especially private memoirs, letters, travelogues, and missionary periodicals such as the *Church Missionary Gleaner* and *Records of the General Conference of the Protestant Missionaries of China* [1877 and 1890]), mirrors on Western prejudice and preference, as much as *per se* meaningless, heterodox rituals akin to that most disturbing phenomenon, Catholicism. For culture and conflict both came with the missionaries. As Reinders observes: "Protestant writers repeatedly asserted the resemblance of Chinese religious practice to 'the holy mummeries of the Romish Church'" (p. 105).

But missionary—let alone English—culture, language, spirituality, and motivation, are as inscrutable and fascinating as the China Reinders reports. This English reader wonders if American missionaries generally (let alone their German, Dutch, and Swiss counterparts) experienced the "bodiffulness" of China differently or, crucially, less critically. My sense is, no. Crucially, too, English missionary discourse was widely read and well understood in Britain as enculturated colonial writing, as alien today as fiery Calvinist sermons or the Catholic Inquisition and to be read, therefore, as carefully: Reinders' reading risks imitating its authors' textual literalism and cultural elitism. Where, too, is more generous recognition that many missionaries loved and served China and the Chinese, understood China as well, if not better than, most (what of Morrison or Legge's remarkable work, for example?), and embraced China as lifelong residents (not short-term aliens) and faithful ambassadors? Seen in this light, initial reactions to the bodily forms of Chinese culture (which are essential to Reinders' study) are just that, initial reactions, which, we may surely

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(REVIEW HAS BEEN PUBLISHED)

Santa Sede e Mancukuo (1932-1945), con appendice di documenti. By Giovanni Coco. [Pontificio Comitato di Scienze Storiche: Atti e Documenti, no. 23.] (Vatican City: Libreria Editrice Vaticana, 2006. Pp. xxxvi, 470. €45.00.)

In recent years, the history of Manchukuo, the puppet state in Northeast China established by Japan and under its control between 1932 and 1945, has attracted increasing scholarly interest. Two studies, Rana Mitter's *The Manchurian Myth: Nationalism, Resistance and Collaboration in Modern China* (Berkeley: University of California Press, 2000) and Prasenjit Duara's *Sovereignty and Authenticity: Manchukuo and the East Asian Modern* (Lanham, Maryland: Rowman & Littlefield, 2003), in particular, have shown the importance of the Manchukuo's nation-building experiment not only to understand Japanese colonialism and militarism, but, even more prominently, Chinese nationalism.

Giovanni Coco's *Santa Sede e Mancukuo* ("The Holy See and Manchukuo"), while potentially useful to historians interested in East Asian nationalism and modernity, focuses on a specific issue in diplomatic history, the



2007

vexata quaestio of the Holy See's presumed recognition of Manchukuo. To this day, Chinese authorities customarily mention this matter as an offense against the Chinese nation. Given the tension that has characterized Sino-Vatican relations since 1949, a clarification of this puzzle has implication far beyond historical circles.

The book, enriched by historical photographs, is divided into two parts: an historical introduction in eleven short chapters (pp. 1-179), and a documentary appendix (pp. 181-468), including 168 documents in Italian, French, Latin, and English from the Vatican Archives and other ecclesiastical archives. The introduction details the complex diplomatic ballet that involved the Catholic Church on the one hand, and the Manchukuo, Japanese, and Chinese governments on the other. Within the Church, a fragmented front made up of several actors (the Congregation "De Propaganda Fide," the Vatican Secretariat of State, the Pope, the Vicars Apostolic in Manchuria, and the Apostolic Delegates in China and Japan) tried to defend the Catholic missions and their educational institutions in the region, without offering state recognition for Manchukuo. This was a dangerous game that could offend the Japanese and bring about repercussions on Catholics in Japan and Manchuria. For that reason, the pro-Japanese Apostolic Delegate Paolo Marella in Tokyo always pushed for recognition as the best solution. Moreover, Auguste Gaspais, MEP, a local Vicar Apostolic saddled against his will with the unofficial role of "Representative of the Holy See" in Manchukuo, maintained an ambiguous and deferential attitude to authorities, ably exploited by the Japanese government for propagandistic ends. In spite of a papal reception for a Manchukuo delegation in 1938, however, the Secretariat of State and two Popes (Pius XI and Pius XII) always remained non-committal. Suspicious of Japanese militarism in general, the Church authorities were also dissuaded from establishing diplomatic relations by the Apostolic Delegates in China, Celso Costantini and Mario Zanin. These prelates reported to Rome the outrage shown not only by the Chinese government but also by Chinese Catholics and the general population for what many believed to be the Church's betrayal of China in a moment of national crisis.

The value of this book lies in its documentary appendix. While the introduction is useful, it is too preoccupied with diplomatic minutiae not always germane to the story, and offers contextual information on the history of Manchukuo based on textbook knowledge, rather than on up-to-date and in-depth studies like those cited above. The copious footnotes are rich in transcripts of primary sources, but are also replete with unnecessary information on well-known figures, making the apparatus so long as to exceed in length the text of the chapters. Finally, the entire volume is marred by typographical errors and inconsistencies in the romanization of the Chinese terms and names, problems that could have been solved through qualified editorial help. Reference in the historical narrative to the numbering of documents in the appendix is vague, forcing the reader to search through the pages for the appropriate source.

In spite of these limitations, by painstakingly gathering a number of original sources never published before, Coco not only puts to rest the myth of a Vatican diplomatic recognition of Manchukuo, but also offers a fascinating look at the Church's perception of East Asian politics and nationalism. Moreover, the book and its documents may also prove useful in understanding the roles of religion, education, and nationalism in wartime Manchukuo, China, and Japan.

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The Origin of the Roman Catholic Church in Korea: An Examination of Popular and Governmental Responses to Catholic Missions in the Late Chosôn Dynasty. By Jai-Keun Choi. [Rev. Ham Suk-Hyun Studies in Asian Christianity, No. 2.] (Norwalk, California: The Hermit Kingdom Press, 2006. Pp. xii, 423. \$75.00.)

Although there are several other scholarly works which examine the history of the first century of the Roman Catholic Church in Korea (the late eighteenth century to the end of the nineteenth), this work uniquely places specific emphasis on the conflict of values between the Neo-Confucian establishment of late Chosôn Korea who held filial piety as a core value, and Roman Catholic Christians who strove to avoid the practice of idolatry. Based on the author's Harvard doctoral dissertation, the book principally uses Korean primary sources, including state documents, rather than Western sources (i.e., Roman Catholic documentary material produced in the late nineteenth century for the beatification of the early Korean martyrs) as has been the case heretofore. The story which the author describes is well known in its general outlines, but no other author has discussed the conflict of values in the detail which is provided here, nor have Korean sources been so extensively used before in an English-language work. Without question, this book is the one book which any scholar not conversant with the Korean language should turn to for detailed, primary information about the early Church—how early converts dealt with the question of the conflict of values, how they faced martyrdom. The extensive information given about the early converts is complemented by a further wealth of detailed material, including substantial quotations, giving the views of Korean government officials and Confucian scholars about the early Catholics and their teachings. These extended quotations vividly show the abhorrence with which Christianity was held because it was perceived to contravene the core Confucian value of filial piety, and thus undermined the moral pillars of society. An important contribution made by the author is the full discussion of the close family ties and interconnected social relations which bound together the first generations of Catholics. No other author writing in English has provided the level of genealogical analysis as has Dr. Choi. Complementing this written information in the text is a unique series of genealogical tables illustrating the family ties between the various converts. The chapters of the book follow the accepted periodization of the