

in das Apost. Vikariat Sapporo, geschickt wurde, wo er bis 1920 blieb und als Direktor des Kleinen Seminars in Hakodate-Komada, als Schriftleiter einer Wochenzeitschrift und in verschiedenen Ämtern wirkte. 1920 kehrte er in seine Ordensprovinz Fulda zurück, und war dann Vertreter seiner Mission in Nordamerika. Seinen Anlagen und Neigungen entsprechend, widmete er sich nach seiner Rückkehr aus Amerika bis zu seinem Tode wissenschaftlichen Studien, die hauptsächlich auf Mission ausgerichtet waren. Er studierte Geschichte, Geographie und Missionswissenschaft in Freiburg und Münster und erwarb sich an der Münsterer Universität den Dr. phil. Auch machte er Reisen nach Portugal zum Studium in den dortigen Archiven. So war er theoretisch und praktisch vielseitig in missionarischen Fragen ausgebildet und konnte einem ehrenvollen Ruf nach Rom folgen, wo er von 1933 an als Dozent tätig war, zunächst an der Ordenshochschule Antonianum und dann auch an der Hochschule der Propaganda. Daneben war er schriftstellerisch sehr fruchtbar und hat für viele Zeitschriften, auch für unsere Münsterer Missionszeitschrift, zahlreiche Beiträge geliefert. Seine Vorliebe galt geschichtlichen und missionsmethodischen Fragen bezüglich Japan. Noch vor wenigen Monaten veröffentlichte er eine Studie „Religion und Politik in Japan“, während ein anderes großes Werk über die Geschichte der Japanmission noch nicht ganz zum Abschluß gekommen ist. Seine wissenschaftliche Tätigkeit wurde nach außen hin anerkannt, indem er zum Mitglied verschiedener Akademien und gelehrter Gesellschaften in Deutschland, Portugal und Japan ernannt wurde. Zum Münsterer „Institut für missionswissenschaftliche Forschungen“ und dessen Zeitschrift unterhielt er vom Bestehen des Instituts an freundliche und hilfsbereite Beziehungen. Man konnte stets auf seine Hilfe rechnen. In seinem letzten Schreiben aus Rom vom 1. Mai 1950 an den Unterzeichneten, das die Überschrift trägt „Friede und Heil“, teilte er mit, daß er wegen Krankheit seit elf Monaten von Rom abwesend gewesen sei; bei seiner Rückkehr habe er die erste Nummer 1950 der ZMR vorgefunden „und zwar in gediegener Friedensaufmachung. Gratuliere dazu Ihnen und dem Verlag.“

An der Trauerfeier für den Verstorbenen in S. Antonio in Rom nahmen u. a. Vertreter der Propaganda und japanische Diplomaten teil, als deutsche Vertreter der Missionswissenschaft die Gelehrten P. Dindinger O.M.I., P. Schurhammer S.J. und P. Schütte S.J. Die Beerdigung fand auf dem Campo Verano in Rom statt.

In dankbarer Erinnerung an den edlen Verstorbenen haben wir für ihn in der Franziskanerkirche zu Münster, wo er während seiner Studien an der Universität gewohnt hat, das hl. Opfer dargebracht. Wir nehmen Abschied von P. Dorotheus Schilling mit der Bitte aus urchristlicher Zeit:

Εἰρήνη σοι ἐν Κυρίῳ.

Münster i. W.

Max Bierbaum

The Indian source of the Chinese Philosophy

By Dr. H. E. Zacharias

Meagre indeed is the material for a history of the introduction of philosophy into China and its early development there. I say introduction, because quite obviously there has never been in China any spontaneous rise of philosophical thought. All its most ancient tradition and writings, the three "Classics" and

the "Spring and Autumn Annals", are innocent of any metaphysical concern about the nature of things, their general causes, or last end. At a time when the old feudal order changed, the concern of educated people (who alone could read and write such books) was, how to maintain order in human society, how to counter the novel mentality of untraditional individualism, and how to prevent the collapse of civilization beneath a mounting tide of general anarchy. In such a milieu we may look for "Proto-politics", but certainly not for "proto-philosophy". And indeed the prince of all Chinese philosophers, Confucius, was, frankly, no philosopher at all, but a practical genius, anxious to re-establish in the life of the nation an idealized ancient order; a man, who thus has the distinction of being the first teacher in statecraft.

But though Confucius was not interested in metaphysics, there is evidence, that truly philosophical musings were indulged in by contemporaries of his — to wit, the "negative recluses" whom he met on his wanderings, especially in the south, in the State of Chu. One of these is reported to have said to a follower of Confucius: "All the world is a swelling torrent and who is there to change it? As for you, instead of following a gentleman who flees from one prince to another, had you not better follow those who flee the world entirely?"¹ The "torrent" reminds one forcibly of *samsâra* and the whole answer might very properly have come from one of the Indian *gramanas* of the time. Another oblique reference to the ideology of these ascetics is found in a passage, recording the question of a pupil of Confucius: "If a man refrain from ambition, boasting, resentment and desire, may that be considered virtue?" and the Master's reply: "It may be considered difficult, but it does not follow that it constitutes virtue"². Fung Yu Lan, the well-known professor of Philosophy at the National Tsinghua University, comments on this, that "to insist on having no desires oneself and at the same time to be indifferent to the desires of others, is nothing more than to be what Confucius called a „dried-up gourd"³: these ascetics therefore whom Confucius so much disliked evidently indulged in a self-discipline aimed at the elimination of all desires, another feature unmistakably Indian.

We therefore may say, that ideas, common to Indian proto-philosophy, undoubtedly were current in China in the 6./5. cent. B. C. They seem to have been restricted at the time to the south, but were gradually seeping in from the State of Chu during Confucius' lifetime. Obviously they must have reached Chu and the regions still further south at a still earlier date, say the 7. cent., by the ancient Indo-Chinese trade route recently come into prominence again under the new name of "Burma Road". The ascetic flight from the world of gentlefolk leading a para-social existence is certainly not a phenomenon which would occur spontaneously in so traditionalist, not to say still tribalist, an atmosphere as that of the Early Chou period (1122—771 B.C.). Indeed it fits in so ill with such a milieu, that even a three thousand year long effort of acclimatizing it therein has met with but indifferent success.

Chinese tradition makes no mention of any introduction of such ideologies from abroad: for the good reason, that there was no sharply defined boundary, separating China from foreign countries. The region of Northern Chinese civilization shaded off by imperceptible gradations into that of Southern China; the latter

¹ Analects, 18. 6.

² Analects, 14. 2.

³ Fung Yu Lan: A History of Chinese Philosophy. Translated by Derk Bodde. Peiping, 1937, p. 70.

similarly into that of Indochina, and this again into that of India. But Chinese tradition has ever stoutly maintained that this ideology is very ancient, that it antedates Confucius and that in the last resort all systems of Chinese philosophy spring from it. It attributes its conception to an "Ancient Sage", Lao Dze, who may have been an actual person or merely a legendary personification of this ideology — it matters little. That later generations have confounded this Lao Dze with the author of the "Classic of the way and Power", *Dao De Djing*, composed in the fourth cent., is quite admitted nowadays: but this error does not invalidate the truth of the truth of the original tradition — which moreover is borne out by the fact that the doctrines set forth by the *Dao De Djing* tally perfectly with what we know to have been those of the "negative recluses" and with none other.

Like the Proto-Philosophy of India itself, this off-shoot of it in China was at the time of its introduction there still quite vague — a general outlook, an *ethos*, rather than a well-defined ideology. It went of course well, and was quite of a piece, with the Agriculturist Civilization type, common both to Dravidian India and to Thai China: and in both countries it clashed violently with the Pastoralist type of tradition of the north⁴ — Vedic in the one case, Chou in the other. But the outcome of this ideological clash was quite different in the two cases: in India, the North took over the philosophy of the South and made it its own; in China, the philosophy that came to it from the South merely stimulated the North to keep out this flood of theoretical speculation, by entrenching itself in the severely practical field of political science and ethics. This surprising turn given to the development of philosophy in China is entirely due to a single personality, Confucius, whose influence therefore overtowers all others, though paradoxically enough he can by no stretch be called a philosopher himself.

In conclusion therefore I would suggest that the single source of Chinese, as of all philosophy, was Indian proto-philosophy, typified there by the legendary figure of Lao-dze: but that it received its signature from Confucius thought; to a less degree it was also influenced by the ideology, that goes by the name of Mo Di.

BESPRECHUNGEN

Katholisches Missionsjahrbuch der Schweiz. 1950. Freiburg/S. Selbstverlag des SKAMB. 120 S.

Ein sehr empfehlenswertes Buch des Schweizer Kath. Akademischen Missionsbundes. So wie schon in den letzten Jahren haben die Herausgeber auch diesmal einen bestimmten erdkundlichen Raum in den Mittelpunkt der Erörterungen gerückt. Dadurch gewinnt die Darstellung an Geschlossenheit und Tiefe. Es ist Nordafrika zur Behandlung gekommen, d. h. das gesamte Viereck, das im Norden dem südlichen afrikanischen Dreieck vorgelagert ist, das im Osten Abessi-

⁴ cf. chap. 10 of the *Chung Jung*, the classic of "The Doctrine of the Mean, which compares two types of courage as follows": To show forbearance and gentleness and not to avenge even unreasonable insults: this is the courage of the southern regions. To lie under arms and die without regret: this is the courage of the northern regions."