

Wirth, Benedicta, CRSA: *Imperialistische Übersee- und Missionspolitik dargestellt am Beispiel Chinas* (= Veröffentlichungen des Instituts für Missionswissenschaft der Westf. Wilhelms-Universität, 13). Aschendorff / Münster 1968; 78 S., DM 6,—

This article (first published: ZMR 1967, 105—132, 209—231, 320—339) is, to a great extent, an historical study on the relation between Western politics and Christian mission in China in the second half of the 19th century. Its aim is to define the place of the latter in the general policies of Western Powers toward China. The author begins her inquiry by reviewing the numerous complaints the Chinese have made about the Christian mission. The chief charge, she affirms, is one of conspiracy with imperialism. She goes on, then, to seek a ground on which mission and imperialism could possibly concur. She finds it in their shared sense of responsibility toward mankind. In fact, she quoted a statement of J. CHASTENET: "La race supérieure ne conquiert pas pour le plaisir, dans le dessein d'exploiter le faible, mais bien pour le civiliser et l'élever jusqu'à elle." She believes that the missionaries of the 19th century saw the expansion of Western civilization as a sure means of christianisation. — It is with such an outlook that she sets out to examine successively the missionary and imperialistic activities of four Western Powers: France, England, the United States of America, Germany. Hence she draws the following conclusions: Of the four nations in question only France pursued a well-defined mission policy, namely that of "claiming the missions for political purposes or vice versa politics for missionary purposes". As to the others, their behaviour in certain cases, such as the *missionary incidents*, is to be explained rather by political opportunism than by any well-defined mission policy. On the other hand, she recognizes in the missionaries of all four nations children of their times, imbued as they were with "nationalism, patriotism, Europeaism, Americanism". — The article is well documented and prefaced by five pages of bibliography. The author might have included P. A. COHEN's excellent study: *China and Christianity: The Missionary Movement and the Growth of Chinese Anti-foreignism, 1860—1870* (Cambridge, Mass. 1963). The opinion of Paul A. COHEN is more favorable to the missionaries.

Rome

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RELIGIONSWISSENSCHAFT UND VÖLKERKUNDE

Beyerhaus, Peter u. a. (Hrsg.): *Begegnung mit messianischen Bewegungen in Afrika* (= Weltmission heute, 33/34). Ev. Missionsverlag/Stuttgart 1967; 72 S., DM 3,80

Die meisten Mitarbeiter dieser Broschüre haben sich bereits mit der Frage der messianischen Bewegung in Süd-Afrika beschäftigt. Das hat den Vorteil eigener Erfahrung, aber auch den Nachteil, daß mehrere Autoren nur Auszüge aus früheren größeren Publikationen bieten. — Man spricht von nativistischen, Wiedererweckungs-, vitalistischen und messianischen Bewegungen. Dies sind keine Synonyme, sondern Nuancierungen mit eigenem Ausgangspunkt und eigener Zielsetzung. In dieser Broschüre wird die messianische Bewegung behandelt. Man versteht darunter eine Gruppe, in der „ein Prophet oder eine dynamische Führer-Gestalt im Bewußtsein und Glauben der Anhänger zum