

the author of a study of Leibniz and the China-mission. (Die Anfänge der Protestantischen Missionsbewegung, G. W. Von Leibniz und Die China-Mission, Leipzig, 1920.) In *Leibniz und China* Dr. Merkel presents a concise and useful summary of Leibniz' relation to China. He shows Leibniz as an enthusiastic champion of a maximum of intellectual and cultural interchange between Europe and China. Believing that Europe should bring to China the truth of revealed religion, Leibniz was a strong supporter of missionary activity in China and advocated the extension of such activity to include Protestant missions, also hoping thereby to demonstrate to Europe the possibility of a reunification of the church. He maintained close contact with the Jesuit mission in China and came to the defense of the Jesuits in the rites controversy. On the other hand, Leibniz suggested ways in which China might benefit Europe in medicine, philosophy, and other fields. By using the binary system of mathematics to interpret the hexagrams of the *I Ching* he hoped he had discovered a basis for natural religion. Leibniz was also active in interpreting later Chinese thought, and Merkel briefly discusses his attempt to interpret Neo-Confucianism along Western lines. This account of Leibniz' relation to China is preceded by a historical introduction and concluded with a discussion of the influence of Leibniz' ideas.

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Stanford University

Occasional Papers, No. 3. Center for Japanese Studies. Ann Arbor: University of Michigan Press, 1952. 99. Maps, illustrations.

Studies in this the third issue include:

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