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**Cina Di Mao (1949-1969)**

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From Duquesne, the movement spread to the other universities — Notre Dame, Michigan State, University of Michigan, Holy Cross. Religious men and women became actively involved in the movement. One Benedictine monastery at Pecos, New Mexico was even reorganized along the lines of a pentecostal community. The movement has become an important phenomenon in the American Catholic Church that the questions it poses must be seriously faced.

And here precisely, it seems to me, is the value of Father O'Connor's work. After giving us a first-hand account of the origin and early growth of the movement in and around Notre Dame, he analyzes its doctrines and practices — baptism in the spirit, gift of tongues and other charisms, prayer meetings — in the light of the Church's authentic tradition. He has shown convincingly, I think, that the movement is in the line of sound Catholic tradition; American Catholics need not look with apprehension at the movement.

Another contribution of Father O'Connor is still to come. We eagerly await a companion volume to this present work where he promises to treat more fully his theological reflections. Anyone who has tried to delve deeper into the present theology of the Holy Spirit is appalled by the scarcity of available materials. Since theology is reflection on faith-experience, now that we have in the charismatic movement the necessary datum, we have reason to hope that we shall have a more satisfactory theology of the Holy Spirit.

There are already in the Philippines sprinklings of prayer groups which are charismatic in inspiration. Father O'Connor's book can provide them with the theological and scriptural basis by which they can better understand their experiences. It is too early yet to foretell whether the local movement will spread as fast as the Cursillo Movement did a few years back. Hopefully, if it spreads it is because of the fruits of the Holy Spirit in the lives of the people involved (Matthew 7, 16 and Galatians 5, 22-23).

*Amado S. Cruz, S.J.*

CINA DI MAO (1949-1969), Sullo sfondo della Cina di sempre. By Giorgio Melis. Milano: Longanesi and Co., 1971. 800 pages, analytic and chronologic indexes.

This Italian-language scholarly study of the first twenty years of the People's Republic of China, seen "against the background of age-old China," has merits which set it apart from, and above, most Western writings on this subject. Melis is well-known in the Philippines for he resided here six years.

The author is fully convinced of, but is not blinded by, the immense importance of China among modern nations and the singular political

stature of Mao Tse-tung. He writes with a detachment from the events he chronicles that enables him to avoid passing fads which would transform personalities and happenings into unreal myths.

Keeping both men and events within their true context and factual dimensions, he none the less throws upon them light from interesting analogies and enduring aspects of China's long political history. He believes that the facts have a meaning and message of their own which will come through to the reader if he is at all careful not to try and fit them into his alien socio-cultural patterns or to force them into grooves set in order to prove or upset a pre-established thesis.

The historical account is furnished at each step with references to sources in the Chinese language, and is filled out with well-documented citations which lend extra information, color and interest to the reader. Copious notes, taking up about one-eighth of the book, form a valuable guide for anyone wishing to pursue in greater depth the subjects discussed. With them, the work is serving as a text for college students, conversant with Italian, who commit themselves to detailed research and systematic study of what has really been happening in China.

All the varied themes now engaging the attention of China scholars are treated at some length: the origins of the Chinese revolution, Mao's rise to power, political structures, and systems of administration and justice, China's socio-cultural changes, the armed forces, the communist party, the intellectuals, the family and youth in China, Sino-Soviet relations, and the strange course of international relations through the 1949-1969 era.

The Cultural Revolution receives ample treatment, both as it unfolded in its confused and puzzling way from 1966 to 1969, and in the events which led up to it and made it possible: beginning with the Hundred Flowers campaign, the Great Leap Forward, and the setting up of the countryside Communes.

This historical analysis ends with October of 1969. Yet it provides a basis for understanding and evaluating events in the post-Cultural Revolution phase of construction that apparently goes on these past four years.

A detailed index and a useful chronological table are helpful guideposts to lead the reader through the unavoidable labyrinth of Chinese names and events. In the notes one will find detailed data and explanations which might delay or distract the reader who pursues the main course of events.

The author's fluent, forthright style lightens the burden imposed on anyone who sets out to read an 800-page book. To have cut the length of the work, however, would have made it less authoritative and less balanced. For it covers with an overall view twenty exciting, pregnant years of Asian history, packed with dramatic action and with unexpected events.

*Charles J. McCarthy, S.J.*