

ly sermons, delivered by the Alexandrian rabbi on the Jewish sabbath.

In "On Creation," Philo directly attacks various of Aristotle's assertions about God, and God's relationship to the created world. He writes: "For some men, admiring the world itself rather than the Creator of the world, have represented it as existing without any maker, and eternal; and as impiously as falsely have represented God as existing in a state of complete inactivity, while it would have been right on the other hand to marvel at the might of God as the creator and father of all, and to admire the world in a degree not exceeding the bounds of moderation. But Moses, who had early reached the very summits of philosophy, and who had learnt from the oracles of God the most numerous and important principles of nature, was well aware that it is indispensable that in all existing things there must be an active cause, and a passive subject; and the active cause is the intellect of the universe, thoroughly unadulterated and thoroughly unmixed, superior to virtue and superior to science, superior even to abstract good or abstract beauty."

Philo emphasizes that the intellect is

superior to the external senses: "God . . . , when he had determined to create this visible world, previously formed that one which is perceptible only by the intellect, in order that so using an incorporeal model formed as far as possible on the image of God, he might then make this corporeal world, a younger likeness of the elder creation, which should embrace as many different genera perceptible to the external senses, as the other world contains of those which are visible only to the intellect." And later: "[W]e must form a somewhat similar opinion of God, who having determined to found a mighty state, first of all conceived its form in his mind, according to which form he made a world perceptible only by the intellect, and then completed one visible to the external senses, using the first one as a model."

Philo then says, "this is the doctrine of Moses, not mine. Accordingly he, when recording the creation of man, in words which follow, asserts expressly, that he was made in the image of God—and if the image be a part of the image, then manifestly so is the entire form, namely the whole of this world perceptible by the external senses, which

is a greater imitation of the divine image than the human form is. It is manifest also, that the archetypal seal, which we call that world which is perceptible only to the intellect, must itself be the archetypal model, the idea of ideas, the Reason of God."

Finally, Philo makes it absolutely clear that man is in the likeness of God not in respect to his body, but in respect to his creative intellect: "So then after all the other things, as has been said before, Moses says that man was made in the image and likeness of God. . . . And let no one think that he is able to judge of this likeness from the characters of the body: for neither is God a being with the form of a man, nor is the human body like the form of God; but the resemblance is spoken of with reference to the most important part of the soul, namely, the mind: for the mind which exists in each individual has been created after the likeness of that one mind which is in the universe as its primitive model"

If one wants to understand the mind and soul of the powerful moral intellect of Lyndon LaRouche, one should get this book and study it.

—Sander P. Fredman

In Search of Ideas To Save China

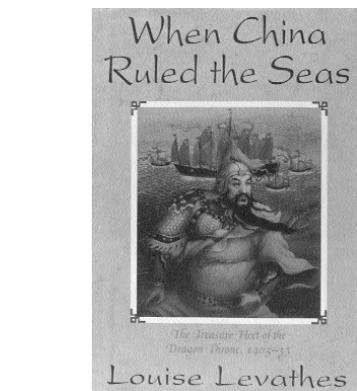
For those searching for an alternative for China, the history of the immediate past deserves special attention.

There are two consecutive and lengthy dynasties stretching from the middle of the Fourteenth Century to the early Twentieth that left us a weak, decadent, and divided China. The first of these dynasties, the Ming (1368-1644), was marked by the restoration of traditional institutions, as advocated by some formal Confucians; the succeeding one, the Qing or Ch'ing (1644-1911), which was the last imperial dynasty, was ruled by the Tungusic people of Manchuria who conquered China and ruled for almost three hundred years.

Both imperial monarchies, at least at the beginnings of their rule, expanded the Chinese Middle Kingdom broadly. However, it is of interest to compare the two, because in the early Qing, ruled by

the emperor Kang Xi and his million Manchurians, China revived its Confucian moral and philosophical teachings among the elites, and China even learned Western sciences, and 300,000 people, including government ministers, at one point, converted to Christianity; whereas, the early Ming emperor Zhu Di, aided by his many eunuch and Taoist advisers—and often against the will of the few existing Confucian scholars—overtaxed his subjects in order to build the monumental Forbidden City, to wage five major expeditions against the Mongols, to consume Korean "comfort women" by the hundreds, and to send gigantic fleets out into the world.

Another striking fact is that in the pivotal period of the transition—when the Qing replaced the Ming—Jesuit missionaries came from afar with sciences. They couldn't save the country,



**When China Ruled the Seas:
The Treasure Fleet of the
Dragon Throne, 1405-1433**
by Louise Levathes
Simon & Schuster, New York, 1994
252 pages, hardbound, \$23.00

but they taught Kang Xi to read Latin, they translated Western mathematics texts into Chinese, they built advanced observatories for the imperial court, and they reported what they saw in China

back to Europe. Despite later rejection by the emperors, the Jesuits, 208-churches strong at their peak, were to make the early Qing distinct from all the preceding dynasties at their best.

Three books published recently in the U.S., can lead readers to further explore this period of China's history.

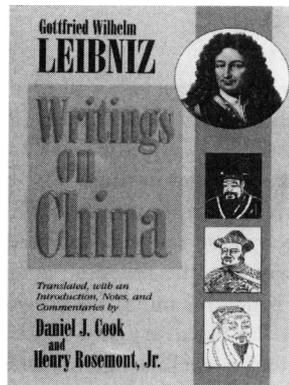
Louise Levathes' book, *When China Ruled the Seas*, traces the adventures of Zheng He (Cheng Ho, 1371-1433), an extraordinary eunuch at the Ming court, who, as China's greatest maritime explorer, made seven long voyages between 1405 and his death almost thirty years later, knocking on the doors of states as distant as Arabia and eastern Africa.

This study is valuable because the author has attempted, at least technically, to solve the puzzle of why China voluntarily gave up the opportunity to rule the seas and abandoned the then-largest fleet in the world, thus inviting Japanese naval invasion within a hundred years; and further, why China lost its capability to defend itself when Western powers came much later to rule the seas, and the world.

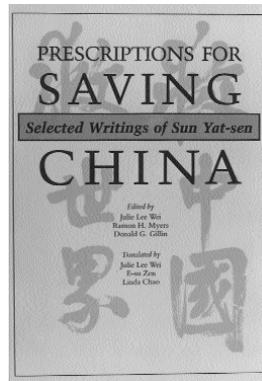
The book provokes one to wonder, along with its author, what would have happened if the Portuguese navigator Vasco da Gama (1460-1524), who arrived in East Africa on his way to India eighty years later, had actually met Zheng He—given that the former's ship was only eighty-five feet long, while the latter's was four hundred?

For us, a more searching question would be: if this Muslim admiral Zheng, who was educated in the Confucian Classics, had landed on the European continent, would he have invited some Renaissance Christians back to China? Leibniz, who once referred to China as an "Oriental Europe," would most likely have said "yes." For Leibniz, reflecting on the writings and translations of the Jesuits on the Chinese classics, characterized Confucianism as follows:

"To offend Heaven is to act against reason; to ask pardon of Heaven is to reform oneself and to make a sincere return in work and deed in the submission one owes to this very law of reason. For me, I find this all quite excellent and quite in accord with natural theology. . . . It is pure Christianity, insofar as



**Gottfried Wilhelm Leibniz:
Writings on China**
translated, with an Introduction,
Notes, and Commentaries
by Daniel J. Cook and
Henry Rosemont, Jr.
Open Court, Chicago, 1994
157 pages, paperbound, \$16.95



**Prescriptions for Saving China:
Selected Writings of
Sun Yat-sen**
edited by Julie Lee Wei, Ramon
H. Myers, and Donald G. Gillin
Hoover Institution Press, Stanford,
1994
328 pages, paperbound, \$26.95

it renews the natural law inscribed on our hearts"

The newly released *Leibniz Writings on China* is therefore most welcome; first, because it is a timely work that appears at a moment when some sinologists and Chinese scholars are joining efforts to study the connections between the two civilizations—of which Leibniz should be credited as the first profound discoverer; and second, and more importantly, the authors have supported

Nicholas Rescher (author of *The Philosophy of Leibniz*), in defending the name of Leibniz against Bertrand Russell's slandering, as the authors point out in the preface: "We believe that after going through Leibniz's China writing, readers will appreciate that Rescher, not Russell, has taken the more accurate measure of one of the greatest thinkers of Western civilization, and one of the very few among those greats who attempted to see beyond its confines."

As Russellite views on Western civilization still remain popular in China, the above message will warn all those participating in the current promotion of Confucianism in today's China (which is now sinking into a deep pit of money worship). Because there are a surprisingly good number of Chinese—both domestically and abroad—who don't understand Chinese civilization, or misinterpret Confucianism, Leibniz's appreciation of Confucian natural theology provides a much needed guideline for those who like to view Chinese civilization from the point of view of the "round eyes."

Another crucial volume for those who are considering combining the strength of Christianity and Confucianism to save China—not as an empire, but as a republic—is the new *Prescriptions for Saving China: Selected Writings of Sun Yat-sen*.

Supported by the National Sun Yat-sen University in Kaohsiung, Taiwan, the project to undertake a translation of selected works of Dr. Sun Yat-sen was begun in 1987. And so we have now more than forty "prescriptions," from the man who brought the Qing dynasty to an end, available in English for the first time.

It should be noted that Sun Yat-sen, the revolutionary intellectual who was the founding father of the Republic of China, was himself both a profound Confucian and a devoted Christian. And therefore, Sun Yat-sen, when searching for ideas to save China, would no doubt have been delighted, too, if he had been given the chance to read Levathes' book analyzing the rise and fall of the Ming based on the fate of its fleet, and especially to study Leibniz's writings on Confucian natural theology.

—Cho Wen-pin