

Asian Christian Writers in the 16th-18th Centuries

John England

The first part of this bibliography was published in the previous issue of Inter-Religio (No. 25). In that issue, the data covered Korea, Philippines, Sri-Lanka and Vietnam. In this issue, John England focuses on China.

PART 2 A SELECTION FROM CHINA

Sixteenth to seventeenth centuries:

Writings by Chinese Christians in the period include letters, essays and treatises, dialogues, poetry and memoirs. Amongst these should be noted:

1. "The letters of Antonio" (Chinese companion of Francis Xavier), written from Cochin, 1554. Written two years after the death of Xavier, it gives the full story of Xavier's last months. The original appeared in *Monumenta Historica Societatis Iesu II*, 894-6; Many parts of the text are translated in *St Francis Xavier* by James Broderick, London 1952, 524-526.

Amongst the Chinese colleagues of Matteo Ricci and Michelle Ruggieri were:

2. Li Chih-tsao (c.1540-1630) who completed the *Tien-hsueh chu han* (First Anthology of Christian Learning) 6 vols. (Taipei, Hsueh-sheng, 1966). A collection of writings by the Jesuits and their colleagues concerning Christianity and science. Li also wrote many prefaces for the Jesuit writings which he edited. Others who have also contributed to these include Xu Xu-chen, Zhang Wen-dao and Yang Ting-yun (below).
3. Yang Tin-yun (1557-1627) was both a Neo-Confucian scholar and an orthodox Christian and his works are central to the dialogue between Neo-Confucianism and Christianity. His writings, from the years 1617-1627 include:

—*Tianshi Mingbian* (Clear Discussion on [the teaching of] Heaven and Buddhism), n.d., last printed in *Tianxhujiao dongchuan wenxian xubian* (TDWX — Second Collection of Documents on the Spread of Catholicism in the East) 3 vols., Taipei, 1966, I. 229-417.

—*Xiaoluan bu bingming shuo* (The Owl and the Phoenix do not Sing Together), n.d., TDWX I. 37-47.

—*Daiyi pian* (Treatise to Supplant Doubts) 2 juan 1621. *Tianxhujiao dongchuan wenxian* (TDW - Documents on the Spread of Catholicism to the East) Taipei, 1965, 471-631

—*Daiyi xupian* (Sequel to “Treatise to Supplant Doubts”) 2 juan, 1663.

M. Courant *Catalogue des Livres Chinois etc.*, Paris, 1912, 7111-7112.

—*Dushi ping* (Commentaries [after] Having Read History) 4 juan, 1622.

—*Shengshui jiyuan* (Recorded words [of the Society] of the Holy Water) Compiled by Sun Xueshi. M. Courant *Catalogue des Livres Chinois*, 6845.

A full study of Yang’s life and thought is provided by Nicholas Standaert in *Yang Ting Yun - Confucian and Christian in Late Ming China* (Leiden, Brill, 1988).

4. Hsu Kuang-chi (d. 1633) was one of the most prolific of seventeenth century Christian writers, not only expounding aspects of Christianity and Confucianism but also the responsibilities of government for peasant welfare and reform, agricultural methods and scientific processes. The main sources for his religious and political thought are found in:

—*Hsü Kuang-ch’i chi* (The Collected Writings of Hsü Kung-ch’i) edited by Wang Chung-min. Peking, Chung-hua shu-chu, 1963, 2 vols.

—*Hsü Wen-ting hung chia-shu mo-chi* (Facsimile Reproductions of Hsu Kuang-ch’i’s Family Letters). Taipei, 1962.

—*Pien-hsueh chang Thu* (Memorial Written to Defend the Teaching [1616] of T’ien) translated in *The Chinese Repository*, Canton, 19(3), 1850, 118-135.

—*Hsü-shih pao-yen* (Kitchen Talks of Mr. Hsü), 1617+ Shanghai, Zikawei Cathedral Collections, 1933), 5 chuan.

—*P’i-wang* (Refuting Heterodoxy), in *T’ien-chu-chiao tung-chuan wen-hsien hsu-pien*, vol. 2, 1625-28.

Other writings on political and economic issues are included in *Huang Ming ching-shih wen pien* (Collected Essays on Statecraft under the Ming Dynasty) edited by Ch’en Tzu-lung (1608-1647), published in 1638. A concise study

of Hsü's work is given in John D. Young's *Confucianism and Christianity—The First Encounter Hong Kong*, Hong Kong University Press, 1983.

5. Lo Wen-tso (1615-1690), baptized Gregory Lopez. The first Chinese Roman Catholic Bishop to be consecrated (1685), and a Dominican supporter of the Jesuit approach to Ancestral Rites. His principal writings on these were:

—*Tractatus de cultu Confucio et paerentibus mortuis a Sin is exhibitio*. First written in Chinese in December 1681, revised and enlarged edition published in Shanghai, Church of the Jesuit Fathers, 1686, later translated into Latin.

—Four letters in Latin which are extant from the years 1682-85: to Philip Couplet S.J.; to Pope Innocent XI; to the Cardinals of the Congregation de Propaganda; and to the Master of the Dominican Order.

—See especially A.C. Moule "Gregory Lopez, Bishop" *New China Review* (Shanghai) vol. I, 480-487, 1919, and vol. III, 138-139, 1921. (Reprinted Taipei, 1964).

Catholic Christians in this period who were widely known as poets include:

6. Wei I-chieh (1616-1686). His poems appear in a number of anthologies, most recently in the 1960 edition of *Ching-shih to*, edited by Chang Ying-ch'ang (1790-1874) reprinted in Beijing (Chung-hua shuchu, 1983).
7. Wu Li, alias Wu Yü-shan (1632-1718). An acknowledged master of early Ch'ing dynasty painting who also pioneered a Chinese Christian poetry which united traditional forms and orthodox Christian theology. This is found in:

—*Wu Yü-shan yen chiu Lun-chi* (Collection of Wu Yü-shan's Admonitions), edited by Chou Kang-hsieh (Hong Kong, Chung-wen Bookstore, 1971). Includes the "Compendium of Orthodox Sounds of Heavenly Music", probably Wu's greatest work, first printed in 1950.

—*Mo-ching chi* (Inkwell Anthology), edited by Li Ti. Shanghai, Hsuchia-hui [Zikawei] Press, 1909.

—*Mo-ching shih-ch'ao* (Inkwell Poetry) in *Hsiao-shih shan-fang ts'ungshu* (Pebble Cottage Series) edited by Ku Hsiang, 1874.

The most recent study of Wu Li giving also his collected poetry is that of Jonathan Chaaves *Singing the Source — Nature and God in the Poetry of the Chinese Painter Wu Li*, Honolulu, University of Hawaii Press, 1993.

8. Other writings by Chinese authors of the period are collected in *Tienchuchiao tung-ch'uan wen-hsien* (A collection of the writings of Catholicism's Orient Mission), 3 volumes, compiled by Wu Hsianghsiang. Taipei, Hsueh-sheng, 1964, 1966-67, 1972. Also in Li Chih Tsao's *First Anthology of Christian Learnings*, M. Courant's *Catalogue TDW* and *TDWX*, above.
9. Expatriate authors in China who studied Chinese religion and culture as the context for Christian mission notably include:
- Alessandro Valignano (1539-1606). His letters and instructions written in Macao 1578-79 are listed in Joseph F. Schfitte, SJ. *Valignano's Mission Principles for Japan*. Anand, Gujarat Sahitya Prakash, 1985, vol. I, 401-428.
 - Annual letters for the Jesuits in China are collected in Joseph Dehergre *Les lettres annuelles des missions jésuites de Chine au temps des Ming 1581-1644*. Roma, Institute Historique de la Compagnie de Jesus, 1980. Francis Xavier's China letters are given in George Schurhammer (ed.) *Epistolae S. Francisci Xavierii*, Society of Jesus, 1944-45, vol. II.
10. The writings of Li Ma-tou (Matteo Ricci, 1552-1610) include:
- Chi-jen shih-pien* (Ten Essays on Exceptional Men); *Chiao-yu lun* (On Friendship); and *Erh-shih-wu-yen* (The Twenty-five Sayings) — all in *T'ien-hsueh ch'u-han* (First Anthology of Christian Learnings) 1595 edition, compiled by Li Chi-tsao. Reprinted Taipei, Hsueh-sheng, 1916, 6 volumes; French translation in Ch. Jacques *Choix de lettres idifiantes* Brussels, 1838, vol. II.
 - T'ien-chu shih-i* (The True Meaning of the Lord of Heaven) first printed in 1603, at Beijing, largely written (as *The True Record of the Lord of Heaven*) between 1579-1584. First complete English translation published in bilingual edition by the Ricci Institute (Taipei-Paris-Hong Kong, 1985) as *Variétés Sinologiques — Nouvelle Series, No. 27*. This dialogue on Christian faith in the context of Chinese culture has wide influence throughout East Asia in succeeding centuries.
 - Ricci's memoirs were issued by Nicholas Trigault (1576-1628) in *De Christiana expeditione apud sinas* (Augustae Vindekorum 1615), French edition in 1618 (Paris, P. leMur). English version in *China in the Sixteenth Century: The Journals of Matthew Ricci, 1583-1610*, translated by Luis J. Gallagher, New York, Random House, 1953.
11. Writings of Ricci's Jesuit colleagues or successors include:
- i) Adam Schall (1591-1666) *Historica Relatio de ortu et progressu fidei orthodoxae*

- in regno Chinensi* (Ratisbon, August Hanckwitz, 1672) and *Lettrés et memoires d'Adam Schall* edited by Henri B. Maitre (Tientsin, Hautes Etudes, 1942)
- ii) R. P. Gabriel de Magaillans, S.J. (H. 1640) *Nouvelle relation de la Chine, contenant la description des particularités les plus considerables de ce grand empire* (Paris, Claude Barlin, 1688).
- iii) Ferd. Verbiest (1623-88) *Pu-Te-i-Pien* (A rebuttal of the “I could not do otherwise”) a debate in two parts, co-authored by Luis Buglio, establishing the Jesuit understanding of the Master of Tien (Peking, 1665-70).
12. Together with the volumes listed under (8) above, other sources of valuable studies include:
- Alvaro Semmedo (1585-1685?) *Imperio de la Chine: i cultura evangelica en el por los religios de las companhia de Jesus*. Madrid, I. Sanchez, 1642.
- D. Fernando de Navarette, O.P. (1618-1686) *Tratados historicos politicos ethicos y religiosos de las monarchia de Chine*. Madrid, Juan Garcia Infancon, 1676.
- Luis Pfister *Notices biographiques et bibliographiques sur les Jesuites de l'ancien mission de Chine 1552-1 773*. Chang Hai, 1932-34, 2 volumes; Nendlen-Lieschenstein, Kraus Reprint, 1971, 2 volumes.
- Anastaas van deen Wyngaert, and others *Sinica Franciscana* Florence/Rome, 1929-1975, 8 volumes.

Eighteenth Century

- Few Chinese Christian writings appear to have survived from the eighteenth century when there were severe persecutions. Those extant include:
13. Andrew Ly [Li] (1692-1774). *Journal d'Andre Ly, Prêtre Chinois, Missionnaire et Notaire Apostolique 1746-1763*. Introduction by A. Launay. Hong Kong, 1924. In mss the journal fills 831 pages of fluent Latin. In a time of persecution, Ly laments the dearth of indigenous clergy and records the racist attitudes of expatriates.
14. Pierre Cibot (H. 1770), a Chinese Jesuit, countered Voltaire's elevation of Chinese virtues over against Judaism or Christianity by presenting Biblical roots for Chinese civilization in his *Essai sur l'antiquité des chinois*, Paris, c.1777.
15. Amongst the French Jesuits:
- Prémare (ca. 1666-1734) wrote pamphlets in fluent Chinese used by

both Protestants and Catholics, as well as the lexicon *Notitia*.

—Antoine Gaubil (d. 1759) translated *Tang Annals*, a life of Ghenghis Khan, and the *Shu Ching*, and wrote many treatises on scientific and theological subjects.

—J.A.M. de Moyriac de Mailla wrote the extensive *Histoire Générale de la Chine* in 3 volumes (Paris, 1777-1780). Francois Nod translated Mencius (c. 1705) and Joseph M. Amiot prepared a *Vita Confucii* (c.1760).

16. Amongst 'non-Christian' sources which include Christian elements, the *Shen Hsien Tung Chien*, a Taoist work written c. 1700, and published in 1787 includes an account of the life, death and resurrection of Jesus (*Chinese Repository* 18, 1850, 498-502).

END

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