The Ricci Institute for Chinese-Western Cultural History at The University of San Francisco presents

TEXT AND HISTORY: ENCOUNTERS WITH WESTERN MISSIONARIES IN CHINA

A Half-Day Conference on Chinese-Western Cultural and Historical Exchanges

Silver Room, Lone Mountain 285
2800 Turk Street, San Francisco, CA 94118
8:30 a.m. – 12:30 p.m., August 13 (Thursday), 2015

Open to the public. Registration is required. For more information and registration, please call: 415-422-6401 or email: ricci@usfca.edu.
CONFERENCE DESCRIPTION

This conference will explore various textual sources on Christianity in China. Presented by the summer Research Fellows of the USF Ricci Institute, papers will examine (1) pedagogical theory in *Education of Children* (*Tongyou Jiaoyu* 童幼教育) by Alfonso Vagnone (高一志, 1568-1640); (2) the debate over the language of instruction used in mission colleges in the late Qing and early Republic; (3) Emperor Kangxi’s 康熙 *Edit of Toleration* (1692) and Jesuit accommodation strategies during the late Ming-early Qing dynasties; (4) a comparison of the positive European images of China in Jesuit reports with the highly negative impressions of Cornelius de Pauw (1739-1799); (5) an examination of Wu Jingxiong’s 吳經熊 translation of the Bible into classical Chinese, commissioned by Chiang Kai-shek.

CONFERENCE CHAIR

John Lindblom
USF Ricci Institute Research Fellow (Summer 2015)
University of Notre Dame

Sponsored by the Ricci Asian Scholars Endowment at the USF Ricci Institute
CONFERENCE SCHEDULE

Thursday, August 13, 2015

Arrival: 8:00-8:30 am: Coffee and pastries

Session I: 8:30-10:30 am

1. 8:30-8:40: Introduction: John Lindblom
2. 8:40-9:00: Giulia Falato 寒梅
   
   9:00-9:10: Response: Anthony E. Clark 柯學斌
3. 9:10-9:30: Cai Yongliang 蔡永良
   
   9:30-9:40: Response: Li Zhiqiang 李智強
4. 9:40-10:00: Chen Yufang 陳玉芳
   
   10:00-10:10: Response: Amanda Clark 羅曼琳
5. 10:10-10:35: Questions and answers

Coffee break: 10:35-10:55 am

Session II: 10:55-12:20 pm

6. 10:55-11:15: Peter Park
   
   11:15-11:25 Response: Jacqueline Taylor
7. 11:25-11:45: John Lindblom 林仰嵩
   
8. 11:55-12:15: Questions and answers

Lunch: 12:30-1:30 pm
Language Politics in Missionary Higher Education in China: a Comparison between St. John’s University, Shanghai, and Cheeloo University

One of the prolonged debates among missionaries in late 19th and early 20th century China was whether Chinese or English should be adopted as the language of instruction in their newly-established institutions of higher education. Over time, increasing numbers favored Chinese, since the Christian mission would ultimately be carried out by the Chinese in their language. Others claimed that English would best suffice, especially for education in modern sciences and in Christian theology, which lay beyond the capabilities of the local Chinese vernacular. These two lines of thought representing diverging trends in Western language politics led to two different policies, with Cheeloo University representing the former and St. John’s the latter. In the course of time, the English language prevailed for various reasons, such as local commercial needs and the scarcity of textbooks. The language politics of missionary higher education consequently transformed, in great part at least, the tradition of language planning and policy for language education in modern China, particularly foreign language education, which can still be felt today.
Jesuits in Ming and Qing China consistently pursued religious toleration from the highest imperial powers, yet the *Edict of Toleration* 容教令 in 1692 was the only, and thus the most significant, written permission they ever achieved. There is a rich body of work on the *Edict*, yet interpretations on its significance and influence are varied. Some views hold that contemporary missionaries who were not capable of reading intricate edicts, and misunderstood the meaning of the *Edict* and overestimated its significance. Others believe that in the eyes of the emperor it merely puts the Catholic faith in the same category as Buddhism and Daoism, rather than granting it the “freedom” that was advocated in missionaries’ letters to Europe. This paper, while setting the *Edict* in the broad context of imperial toleration towards missionaries and their religion, reinterprets the document, considering it from the aspects of both textual analysis and its influence on local missions.
The Influence of Zhu Xi in Alfonso Vagnone’s *Tongyou Jiaoyu* 童幼教育

In the preface to Alfonso Vagnone, S.J.’s 高一志 (1566 – 1640) pedagogic treatise, *Tongyou jiaoyu* 童幼教育 (Education of children), c.1632, Han Lin 韩霖 (1596?-1649) compares the author’s words to those of the eminent neo-Confucian thinker Zhu Xi 朱熹 (1130 – 1200). The Jesuits’ official attitude towards the neo-Confucian approach to the Classics was consistent with the late Ming literati view, which favored direct interpretation based on the original source. However, the educational establishment of late Ming China was deeply permeated by Zhu’s ethical and pedagogical precepts, such as those included in his *Bailu dong shuyuan xuegui* 白鹿洞書院學規 (Articles of learning for the White Deer Grotto Academy c. 1180)” and in his famous work *Xiaoxue* 小学 (*Elementary Education*) c. 1189. A brief analysis of their structure and content show similarities with Alfonso Vagnone’s *Tongyou jiaoyu*, who was familiar with Zhu Xi’s writings on education thanks to his extensive study of the Chinese Classics.

The aim of this paper is to shed new light on the Chinese sources which influenced Vagnone’s pedagogic treatise. It will specifically look into Vagnone’s use of terms deriving from the neo-Confucian tradition and examine evident similarities and differences between European Renaissance and neo-Confucian pedagogy.
In the 1940s, the famous Chinese legal scholar and Catholic convert Wu Jingxiong 吳經熊 (John C. H. Wu, 1899-1986) published a translation of the Psalms 《聖詠譯義》 and New Testament 《新經全集》 into classical Chinese (wenli), a project commissioned and funded by President Chiang Kai-shek 蔣介石, in which Chiang actively collaborated as editor. Written in a high literary style, the translation, is spite of being already out-of-date stylistically when it was published, was regarded by many as the most artistically elegant and authentically Chinese-sounding translation ever made, and is still valued by Chinese readers today (the Psalms translation has recently been reprinted in Taiwan, and both works are published online). This presentation will introduce the historical circumstances surrounding the translation, examine Chiang’s collaboration in the project (including Wu’s depiction of Chiang’s spiritual life), and describe some unique features of the work, including Wu’s creative borrowing of phrases from various parts of Chinese tradition to attempt to communicate concepts from the Christian Bible.
Cornelius de Pauw’s *Natural History of the Chinese*,

or How a Minor *Philosophe* Shattered the Image of China

Cornelius de Pauw (1739-1799), said to be born in Amsterdam, was a canon of the cathedral at Xanten. De Pauw read widely and published three separate and lengthy “philosophical investigations” (today we would say historical studies) of famous ancient peoples or races (viz., pre-Columbian Americans, Egyptians, Chinese, and Greeks). Compared to his role models Baron de Montesquieu and Comte de Buffon, he was a minor *philosophe*, although, like Voltaire, he was welcome to stay at Frederick the Great’s court. For my presentation I will attempt to show that de Pauw’s work *Recherches philosophiques sur les Egyptiens et les Chinois* (pub. 1773) did the most to shatter the image of China that Jesuit missionaries and such Enlightened writers as Leibniz, Quesnay, and Voltaire created and propagated. As I hope to show, de Pauw’s text did more than simply destroy the then ruling image of China; it also redrew the boundaries of the Enlightenment so as to separate and oppose the party of the Jesuits, of religion, and of China from the party of the Enlightenment, of science, and of Europe.
LIST OF PRESENTERS AND DISCUSSANTS

PRESENTERS:

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DISCUSSANTS:

Amanda C. R. Clark is Director of the Library at Whitworth University in Spokane, Washington.

Anthony E. Clark is an Associate Professor of Chinese history and the Edward B. Lindaman Endowed Chair in History at Whitworth University in Spokane, Washington.

John Lai Tsz Pang is Associate Professor and Director of the MA Program in Religious Studies at the Chinese University of Hong Kong.

Jacqueline Taylor is Professor of Philosophy at the University of San Francisco.

Li Zhiqiang is Department Chair and Associate Professor of Linguistics at the University of San Francisco.