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The Jesuits in China: Generation of Giants

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does. However, one cannot help but wish that a critic also compel us to agree through the persuasive perfection of his practice. Perhaps the ideal critic should be like an oracle, a voice that commands because it too is the authentic voice. But then, for a mortal to become an oracle takes time, and maybe even divine election.

BIENVENIDO LUMBERA

THE JESUITS IN CHINA

GENERATION OF GIANTS. By George H. Dunne, S.J. Notre Dame (Indiana): University of Notre Dame Press, 1962. 389 pp.

This book tells the story of the Jesuits in China in the last decades of the Ming Dynasty, and tells it well. If there is any lesson it brings home, it is that missionaries in making converts to the Catholic faith should know and respect the culture, customs and traditions of their converts. The Church is universal and supernatural; she is not foreign to any people. Chinese, Japanese, Congolese can accept her creed, code and cult and still remain themselves.

In the late sixteenth and early seventeenth centuries, many missionaries in the New World and in Asia were imbued with what the author calls "Europeanism". This attitude of mind meant, in practice, that a convert was expected not only to be a Catholic, but to be European as well; to these missionaries, both were essential to conversion. At least for some time, the evangelization of Macao, the Philippines, Latin America and parts of India was conducted on these terms.

Toward the end of the sixteenth century Father Alessandro Valignano was sent by the General of the Society of Jesus to conduct a visitation of the Jesuit missions in the Far East. At Macao he was profoundly impressed by the ancient culture of the Chinese, and became convinced that this should be taken into consideration in the effort to convert them to Christianity. With his approval, Father Ruggieri devoted himself to a careful study of Chinese language and culture before doing mission work in China. He was followed by Father Matteo Ricci, who developed his ideas into a method and system. Later Jesuit missionaries obtained permission from the Holy See to permit the Chinese to continue performing certain rites connected with the veneration of ancestors, even after their conversion.

Ricci and his successors realized that the Chinese had a long history behind them, during which they had developed their own traditions and culture in splendid isolation from the rest of the world.

They looked on foreigners and foreign ways as barbarous. The Jesuits believed that the conversion of the Chinese should not be jeopardized by a frontal attack on this attitude. They opposed the Europeanizing of the Chinese converts.

Ricci himself dressed and lived like a Chinese. He was fluent in writing and speaking the language. He made friends with scholar officials who, though remaining deeply attached to their own culture, came to see that the new ideas which Ricci brought, especially in the field of the physical sciences, would help China.

Ricci and his successors worked slowly. They believed that the conversion of China would take a long time. They made only about 100,000 converts all told. This seems a small number compared to the total population of China. But they made no mass baptisms. Their converts were well instructed, and, as events proved, were willing to suffer and die for the Faith. They had come to look on it, and on the Church, not as a foreign importation, but as their own.

This is the story of *Generation of Giants*. It is the story of men who thought far ahead of their times. Some of their contemporaries thought that they compromised the Faith by teaching it to the Chinese in small, carefully measured doses, and by not placing proper stress on certain features of it which might prove distasteful, such as the crucifix and all that the crucifix implies. This difference of opinion among missionaries of equal sincerity and zeal lead to great controversies. The points at issue cannot be briefly stated. This book must be read to appreciate the problem in all its intricacies and vicissitudes.

Father Dunne has written a book which is not only amply documented in scholarly fashion, but is extremely readable.

AUSTIN V. DOWD

THE HUMAN AND MORAL ASPECTS

PIUS XII AND TECHNOLOGY. By Leo J. Haigerty. Milwaukee: The Bruce Publishing Company, 1962. xxvi, 244 pp.

The many-sided interests of Pope Pius XII, his concern for the totality of the human condition, and the effort which he made to inform himself about the special problems of the diverse groups which sought audiences with him have been remarked many times, and receive ample documentation here. Thirty-four complete addresses and selections from 36 others deal with such varied problems as accident