

**Book Review: Kilian Stumpf, *Acta Pekinensia, Historical Records of the Maillard de Tournon Legation*, Vol I, December 1705-August 1706, Editors Paul Rule and Claudia von Collani (Monumenta Historica S.I. Nova Series 9)**

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The launch of an important book in the history of the Catholic Church in China took place at a little publicized event in Macao on the evening of May 4, 2016. The event was the signing of a protocol between the University of St. Joseph and the Macau Ricci Institute. The signers of the Protocol were the rector of the University, Peter Stilwell, and the director of the Ricci Institute, Fr. Stephan Rothlin, S.J. According to the Protocol, the University of St. Joseph will get some Jesuits to teach some courses, while the Jesuits, who need to move their library, have found a place to store their books at the new campus of St. Joseph's, to be built in the Ilha Verde section of Macau. Thus the Protocol agreement is advantageous to both the university and the Ricci Institute.

However, the *pièce de resistance* of the evening was the launch of, and the chance to acquire a copy of, the *Acta Pekinensia, Historical Records of the Maillard de Tournon Legation, Volume I* by Kilian Stumpf, S.J. The work describes the ill-fated mission of the Maillard de Tournon Legation sent out by the Holy See to meet the Kangxi Emperor during the height of the Chinese Rites Controversary. Kilian Stumpf, a German Jesuit, took on the job of "diarist" of the legation's visit in his capacity as procurator of the Jesuits in Beijing, making him in charge of hospitality for the members of the legation. He was also a papal notary, and so documents he wrote or signed carried substantial weight in the papal curia.

The original *Acta* was written in Latin, and covers the whole history of the Legation's stay in China (1705-1710) in 1,467 manuscript pages. Jesuit translators, over a period of years, translated the whole work into English. Editors Paul Rule and Claudia von Collani made any needed corrections, and annotated the text. This first volume covers only the first 400 pages of the original *Acta*. Thus two or three more volumes will be required to cover the whole of the original manuscript.

The structure of this first volume is well planned out. From John O'Malley, S.J.'s short history of the Jesuits in the Preface (7 pages), through editors Rule and von Collani's 70-page introduction to the Rites Controversy, the spotlight gradually narrows down to focus on the actual Tournon legation's visit to Beijing itself, with the English translation of the first 400 pages of the original Latin *Acta*.

Father O'Malley's history points out three reasons why the Jesuits could be proud of the success they achieved in the first 100 years of their existence. First was their missionary spirit. Francis Xavier was on his way to India in 1540, even before Rome had approved the Constitutions of the Society. Secondly, they started schools for young men. To run these schools, they had to study the science of the times in order to teach it in the schools. They later brought this science to China. Thirdly, they followed Alexandro Valignano's method of accommodation to evangelize Japan. Later, Valignano ordered Matteo Ricci to use this same method in China.

However, the Jesuits soon ran into difficulties. The first one was the Rites Controversy, covered in the book under review. At the instigation of Franciscans and Dominicans (and even a few Jesuits disagreed with Ricci's method of accommodation), the Holy See at first condemned the Rites in 1645. After the Jesuits appealed the ruling, through their emissary Martino Martini, the Holy See, in 1656, reversed itself and permitted the Rites. However, a Dominican, Domingo Navarette, resurrected the controversy. This time the Mendicant Orders had the Jansenists in Europe as allies. The Jesuits also ran into controversy with their missionary methods in South America, namely the Jesuit Reductions. These controversies eventually led to the suppression of the Society in 1773. A group of Jesuits fled to Russia, where Catherine the Great

welcomed them. Forty-one years later, in 1814, Pope Pius VII restored the Jesuits to their original state as a religious order.

This first volume of the *Acta* covers only the first 9 months of the Tournon Legation's visit to Beijing (December 1705—August 1706). It covers all of Tournon's activities in Beijing, including his two audiences with the Kangxi Emperor (on December 31, 1705 and June 29, 1706), plus his reception in the imperial gardens on June 30, 1706. In their Introduction, editors Rule and von Collani go on to describe the three Jesuit residences (Xitang, Beitang and Dontang) in Beijing, and lists the names and nationalities of the Jesuits, who lived in them. The reader is apprised of the differences between the French Jesuits and those who came to China under the Portuguese *Padroado*. The editors also include short biographical sketches of the *dramatis personae* in the controversy.

For instance, Kilian Stumpf (In Chinese: Ji Li'an), the author of the *Acta*, was born in Würzburg, Germany in 1655, and died in Beijing in 1720. He left Lisbon for China in 1691, and reached Macau on July 15, 1694. Having heard that Stumpf was a glassmaker, the Kangxi Emperor called him to the court, where he arrived on July 23, 1695. He established the imperial glassworks in 1697, and remained there until 1710. He was Director of the Bureau of Astronomy from 1711 to 1719, and Jesuit Visitor, the highest Jesuit position in China, from 1714 to 1718.

Maillard de Tournon, (in Chinese Duo Luo) the key figure in the Rites controversy, was born in Turin in 1668, and died in Macau in 1710. He was appointed Legate on December 5, 1701, and consecrated Patriarch of Antioch on December 21, 1701. He left Cadiz on a French ship on February 9, 1703, and landed in Pondicherry on November 6, 1703. He spent half of 1704 in India, and then sailed for Manila, where he landed in July 1704. From there he sailed for Macau, and arrived there in March 1705. The Kangxi Emperor summoned him to Beijing, where he arrived on December 4, 1705. After the negotiations failed, Tournon, having been expelled, on February 7, 1707, in Nanjing on his way out of China, published Pope Clement XI's 1704 condemnation of the Rites. Further prohibitions were issued in 1715 and 1742.

The Kangxi Emperor succeeded to the throne in 1661, at the age of 7. Four regents governed on his behalf until Kangxi took firm control of governance in his own right in 1669. He was the third son of his father, the Shunzhi Emperor, and the second Qing emperor. His father had ruled from 1644 to 1661. Kangxi's own reign lasted from 1661 to 1722.

Advisors to Tournon were Charles Maigrot, a member of the Paris Foreign Mission Society and Vicar Apostolic of Fujian, and Ludovico Appiani, a Lazarist missionary, who had labored in Sichuan Province. Both proved drastically incapable of serving as interpreters because their knowledge of Chinese was only rudimentary. Of course they both had served in faraway provinces, and spoke local dialects of Chinese, and not the official language, Mandarin. Moreover, unlike the Jesuits, they were unfamiliar with Confucian texts, such as the *Four Books*. The Kangxi Emperor rightly wondered how they could rule on the Chinese rites, if they could not read and understand the works of Confucius. Maigrot was expelled from China in December 1706. He left Macau in March 1707 on an English ship, and arrived in Rome in March 1709. He died in Rome on February 28, 1730, having spent the rest of his life in the Eternal City. Tournon had chosen Appiani (to whom he was related) as an interpreter in 1705. Blamed for Tournon's actions, Appiani was sentenced by the Emperor to prison for 20 years in 1706. He was released in Canton in 1726, and died in Macau in 1732.

Manchu officials acted as "go-betweens" (The editors' introduction refers to them as 'minders') between the members of the Legation's staff and the Emperor. The most famous of these seem to have been Heschen (or Henkama), and Zhang Changshu. Heschen was baptized a Catholic on June 28, 1707, the only court official to become a Catholic at this time. He died in August 1708. Although others played minor roles in the drama of the Tournon Legation, the above persons are the main actors.

An extensive 20-page bibliography of both foreign and Chinese reference works follows next. This is followed by 40 pages of major and sub-marginal headings (which is helpful if one is looking to study a particular incident in the 715-page English text of this first volume of the *Acta*).

The *Acta Pekinensia* is a wonderful tool for any student of the history of Christianity in China, or of the history of East-West relations. It should be on the library shelves of all universities, which have departments in these fields. It can be put on the reference shelf next to the works of Standaert, Dudink, Dunne, Malatesta, Brockey, Charbonnier, Criveller, Golvers, Malek, Menegon, Mungello, Cummins, Fang Hao, Gernet, Spence, Witek, Madsen, the scholars appearing in the 29 volumes, published so far, of the Leuven Chinese Studies series, and many other scholars of the Jesuit missionary era too numerous to mention.

Editors Paul Rule and Claudia von Collani are to be congratulated for producing a monumental work, which will be of great use for generations of Catholic Church-in-China scholars who will come after them.

The *Acta Pekinensia* can be purchased from the Macau Ricci Institute, Av. Cons. Fereira de Almeida, 95-E, Macau for 70 British pounds.