

the charismatic renewal movement in the Roman Catholic Church.

7. The logic of the office-versus-charism conflict is based on the work of Ph.G. Herbst, Alternatives to Hierarchies (Leiden: Martinus Nijhoff, 1976), 17-22

8. Ibid. Where Herbst also analyzes totalitarian logic which he calls Manichean, 74

9. This analysis of dialectical logic is based on Robert Heilbroner, "The Dialectical Vision" The New Republic (3/1/80), 25-31

10. Ludwig Wittgenstein, Philosophical Investigations, tr., G.E.M. Anscombe, Oxford: Basil Blackwell, 1968), 227

11. The dialectic of structure and liminality has been described by Victor Turner, The Ritual Process: Structure & Anti-Structure, (Ithaca: Cornell, 1977). First published by Aldine in 1969.

12. Hannah Arendt, Between Past and Future, (New York: The Viking Press, 1954), 91-141.

13. "The general decline in authority which has been discussed is particularly marked in this area, because states are no longer able to provide the security which has been considered a mainstay of the public's acceptance of government. Not only authority but legitimacy. . .have been corroded by the threat of nuclear war." Carl Friedrich, Tradition and Authority, (London: Pall Mall, 1972), 72.

14. Peter Bergen has pointed out how agencies of socialization in competition with one another inevitably weaken the impact that each one has on the persons being socialized. Cf. The Sacred Canopy, (Garden City: Doubleday, 1967), chapters 5-7 and A Rumor of Angels, (Garden City: Doubleday, 1969), chapters 1-2.

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## A Long Lost European-Chinese Atlas Found

by Angelo Lazzarotto

It was 400 years ago this year that Michele Ruggieri returned to his native Italy after a lengthy missionary sojourn in China to begin work on what is reputedly the first European version of an atlas of the Chinese empire drawn from original Chinese sources. He began His work in 1590, but died in 1607 before completing it.

Michele Ruggieri was born in Italy in 1543 and became a pioneer Jesuit missionary to China. Arriving in Macao in 1579, he made several excursions across the Chinese-Portuguese border before finally receiving permission from the Viceroy of Guangdong to take up residence there.

Leaving the Portuguese Colony in 1583, he took with him as his companion Matteo Ricci, who was to become the founding father of the Jesuit missionary movement in China. They settled first in Zhaoqing, but later moved on to Shaozhou. In 1588, the Jesuit Superior of the Far East Missions, Alexander Valignano, sent Ruggieri back to Rome with a proposal that a papal delegation be formed and sent to the court of the Emperor. While in Rome, Ruggieri continued his work on the Chinese classics and a Portuguese-Chinese Dictionary that he and Ricci had begun in China. It was then that he began to assemble his Chinese atlas for the benefit of a Western audience, who up to that time looked upon China as a land shrouded in mystery. He had the invaluable assistance of a Chinese scholar who had accompanied him on his return journey, and a number of Chinese books which included detailed maps of China's 15 provinces to aid him in his efforts. By the time of his death, Ruggieri had produced 76 tables, each measuring 40 X 30 centimeters, which comprised not only accurate maps but also specific details about each province of the Ming Dynasty empire.

Ruggieri's atlas was lost for centuries and only recently rediscovered in the State Archives of Rome by a team of young researchers doing a study on East-West relations. The atlas is unsigned, but further investigation left no doubt that it was his work. The maps are accompanied by minute handwritten descriptions of each province, outlining their administrative structures and noting their agricultural products and mineral deposits. Place names are written in Chinese characters along with their Italian transliterations. It appears that Ruggieri's prime source for his atlas was the classic cartographical work Guang Yu Tu by Luo Hongxian. However, it is still too early to tell to what extent Ruggieri's atlas was influenced by that of the Ming Dynasty cartographer.

How did Ruggieri's atlas become misplaced for so long a time? Certainly it was well-known to the 17th Century cartographer Martino Martini, another Italian Jesuit, whose Novus Atlas Sinensis which was initially published in Amsterdam shows familiarity with Ruggieri's original. Apparently it suffered the same fate as many other historical manuscripts of that time which were lost or dispersed during the long period of instability and chaos which beset Europe and the Church for over two centuries. First, the Jesuit archives were closed as a result of the Chinese Rites Controversy, then the Society itself was suppressed for a time. The Napoleonic Wars followed on the heels of the French Revolution, and with the reunification of Italy, the Italian government seized all Church property, holding on to it for over a century. As a result of all this turmoil, many valuable documents were lost and some

are just now resurfacing in various places throughout the continent.

The State Archives in Rome are planning a critical edition of Ruggieri's original atlas. Scholars both in Europe and in China are looking forward to its publication in the near future. When completed, it will be another positive step in the direction of forming closer ties of friendship between East and West.

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## Formal Address of John Baptist Cardinal Wu

On March 13th, Cardinal John B. Wu hosted a reception-dinner for a visiting delegation from China's National Bureau of Religious Affairs, which was headed by its director Ren Wuzhi. What follows is Cardinal Wu's welcoming address.

"It was at the end of March in 1985 that I led a Hong Kong delegation to Beijing and Shanghai to promote friendly exchange at the invitation of Director Ren, and it was just over a year later that Director Ren returned the visit by coming to Hong Kong as the guest of the leaders of our six major religions. This time he comes at the invitation of the Hong Kong Taoist Association, and I am honoured that he has taken time from his busy schedule to be with us tonight. I hope this simple meal will convey our gratitude and welcome.

On my visit to Beijing in 1985, I pointed out on a number of occasions the sincere desire of the Church in Hong Kong to contribute to the welfare of our Motherland, to promote stability and a spirit of unity within and outside of the Church, and to help foster the good name of China throughout the world. We desire this as Christians following the dictates of Jesus who preached love through service. Happily, our social service agency, Caritas, has been able to initiate over 100 social service projects in China at the invitation of the Chinese government and local community leaders over the past ten years. 20 of these projects are still in operation. On the level of education, we have been able to help reduce the acute shortage of teaching personnel in China and have assisted in the upgrading of educational standards there by sending language teachers and lecturers in theology to various universities and seminaries.

With regard to China's need for religious personnel in the service