

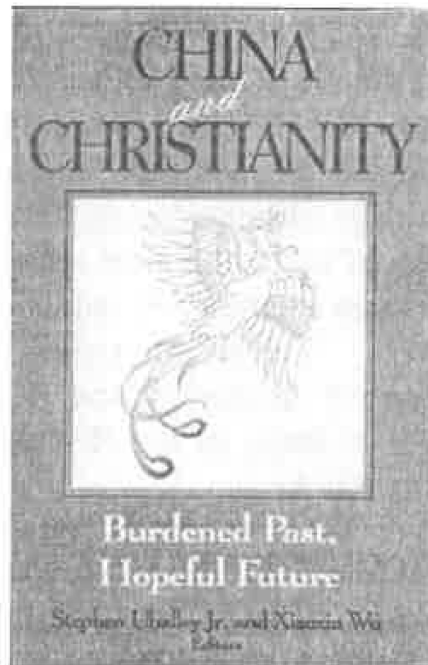
## BOOK REVIEW

*China and Christianity: Burdened Past, Hopeful Future*, edited by Stephen Uhalley, Jr. and Xiaoxin Wu (Armonk: M.E. Sharpe, 2001), xiii + 499 pp.

The virtue of this volume is that it addresses several different periods from before 1600 to 1999. The volume contains 21 essays, 19 of which were originally presented in October 1999 at a conference sponsored by the Ricci Institute for Chinese-Western Cultural History, part of the Centre for the Pacific Rim at the University of San Francisco. The volume is dedicated to the late Jesuit Father Edward J. Malatesta for his efforts in enhancing the dialogue between China and Christianity.

In recent years there have been several conference volumes related to the history of Christianity in China. The Ricci Institute organized one of these earlier in the 1990s on the Chinese Rites Controversy. Other volumes have been organized around important individuals in the early Jesuit China mission, with separate volumes centered on Adam Schall von Bell, Ferdinand Verbiest, Philippe Couplet and Giulio Aleni.

Despite the contribution made by these volumes, a common limitation is that they deal only with the early Roman Catholic mission. Exceptions are the volumes on *The Historiography of the Catholic Church in China*, published by the Ferdinand Verbiest Foundation, and *Christianity in China: From the Eighteenth Century until the Present*, well edited by the Protestant scholar Daniel H. Bays.



A laudable characteristic of this volume is the inclusion of papers from the whole Christian history in China: Protestants and Orthodox denominations as well as Catholics. Seven papers deal with aspects of the late Ming early Qing Catholic mission. The others focus on a diverse range of topics. The final essay "Christianity and China: Toward Further Dialogue" by Philip L. Wickery, touches on all the chapters and ties them together thematically.

Most of the papers are well researched and shed new light on the different aspects of the historical encounter between China and Christianity. For instance, Nicolas Standaert's paper "Christianity in Late Ming and early Qing: China as a Case of Cultural Transmission" surveys various forms of cultural transmission. The encounter, according to him, cannot be judged simply according to its success or failure. It must be viewed in the multifaceted and deeply textured nature of the exchange. Standaert developed this theme further in a more recent publication: *Methodology in View of Contact between Cultures: the China Case in the 17<sup>th</sup> Century* (Chinese University of Hong Kong: CSRCS Occasional paper 11, 2002).

Many of his theories, models and examples are drawn from the *Handbook of Christianity in China, Volume One: 635-1800* (Leiden: Brill, 2001) of which he is editor. His teacher, the Dutch Sinologist Erik Zürcher in "China and the West: the Image of Europe and its Impact" describes the idealized image of Europe that the Jesuit missionaries presented in their Chinese language writings.

The Australian scholar Paul A. Rule in "Does Heaven Speak? Revelation in the Confucian and Christian Traditions" refutes some of the claims made by Lionel Jensen (Manufacturing Confucianism) and Jacques Gernet (China and The Christian Impact) regarding the incompatibility of Christianity with Chinese culture. Reason and revelation, according to Rule, are not mutually exclusive categories.

Li Tiangang in "Chinese Renaissance: The Role of Early Jesuits in China" praises the early Jesuits for contributing substantially to a Chinese "renaissance" in the Ming-Qing transition period. Yet as Han Qi's paper shows, the Jesuits sent by the King of France fed important scientific data from China back to the Royal Academy of Sciences in Paris, while making a more modest impact on Chinese science.

The German scholar Claudia von Collani in "China in the German 'Geistesgeschichte' in the Seventeenth and Eighteenth

Centuries” discusses the ecumenical appropriation of sinological information, and the proposal for a program of scientific and cultural exchange made by Leibniz.

By contrast, the essays of Ralph Covell, Jessie Lutz, Richard Madsen, Ryan Dunch and Robert Entenmann focus on indigenous Christianity as related to rural folk Chinese and non-Chinese culture, among Catholics as well as Protestants.

The papers of the Chinese scholars Zhuo Xinping, Beatrice Leung and Peter Chen-main Wang deal with the inculturation and contextualization of Christianity in Mainland China, Hong Kong and Taiwan.

The Russian scholar Dinara Doubrovskaja and the Hungarian scholar Péter Vámos discuss briefly the Russian Orthodox Church and Hungarian missionaries in China.

The paper of Jean-Paul Wiest shows the Catholic contribution to education in China over the last 150 years.

Last but not least, there are the useful overviews of historical studies regarding Christianity in China by the Jesuit Father John W. Witek and the Chinese historian Zhang Kaiyuan, the former president of Huazhong Normal University in Wuhan.

The editors are to be congratulated for getting the conference papers through revisions and publication in less than two years time. There are only a few typographical errors

The volume includes a comprehensive unified bibliography and glossary, and a fairly detailed index of names and terms. And for a volume of almost 500 pages, the paperback edition is quite reasonably priced.

Reviewed by Patrick Taveirne, CICM