On February 23, 1555, Ignatius of Loyola wrote a letter to the Negus of Ethiopia, an alleged descendant of the mysterious Prester John, stating his willingness to intercede on his behalf to facilitate full reconciliation with the Holy See.

According to historical accounts, this unfortunate Jesuit enterprise in what was then known as Abyssinia revolved around the Negus Galawdewos, Claudius, who had been appealing to the King of Portugal, John III, to defend his tiny kingdom from Muslim assaults. The Portuguese king, in turn, believing that these requests in fact were a loosely disguised bid to unite the African nation with the Roman Church, sought the help of the recently constituted Society of Jesus, asking Ignatius to select from among his brethren a suitable candidate for appointment as Patriarch of Ethiopia. The plan was that the Patriarch would be assisted in his mission by two bishops and a group of twelve other Jesuit missionaries. The exuberance of the Portuguese king, who evidently envisioned the union of the Church of Ethiopia with the Roman Church as a giant step toward a more lasting consolidation of his colonial empire, provoked a comparable response from Ignatius. The Ethiopian mission was in fact the only case in which the saint agreed to make such an exception to the rule which forbade Jesuits from promotion to episcopal and prelatical appointments. The motivation provided by Ignatius is significant: The appointment would not imply the usual “pompa y descanso” (pomp and repose), but “fatigas y trabajos” (fatigue and labors).¹

After much resistance from the candidates for appointment, Pope Julius III finally confirmed Juan Nunez Barreto as patriarch and Andrés de Oviedo and Melchor Carneiro as bishops coadjutor. Later, the three Jesuits arrived in Goa, the gateway to Ethiopia—Nunez carrying Ignatius’ letter to the Negus—but were halted in their tracks as a general feeling of uneasiness began to loom. Given the unwelcoming reception that was bestowed upon two fathers who had been sent ahead to pay homage to the Negus, doubts were raised in Goa about the Negus’ sincerity to reconcile with Rome. The Portuguese viceroy resolved at that point to sent only one of the three bishops, Oviedo, and a small party of Jesuits.

The mission was indeed ill-fated, for once the Portuguese project became clear, the Negus Claudius reacted by imprisoning Oviedo and his entire delegation. Oviedo would eventually die on Ethiopian soil after several years of capture and privation, bringing the entire odyssey to a tragic finale.
There is, however, a point to this story: Ignatius’ letter, which of course Claudius never received, is a very profound treatise in ecclesiology. It highlights key Jesuit concepts such as that of *reductio*, loosely translated to mean “being persuaded and therefore ascending to a higher status,” or that of *plantatio ecclesiae*, that is, “implanting the church” according to an apostolic model (suggested also by the revered significance of the number twelve). These concepts are fundamental to a real understanding of the Jesuit apostolate.

The document also reveals the Society’s intermingling with the Portuguese colonial power (as well as their resistance to it), counterbalanced by a forcible Ignatian call for unconditional obedience to the Pope, as it is formally stipulated by the fourth vote, *circa missiones* (“*insuper promitto specialem obedientiam Summo Pontifici circa missiones.* . . .” [Constitutiones S.I., V, III, 3]).

These elements are of paramount importance because they cast new light on the kind of spiritual and theological training undergone by the missionaries who authored the texts listed and described in Father Albert Chan’s book and are therefore essential to a broader comprehension of the documents themselves.

*Chinese Books and Documents in the Jesuit Archives in Rome: A Descriptive Catalogue: Japonica-Sinica I–IV*, by Father Albert Chan, S.J., indeed contains a variety of documents, mostly in the form of tracts dealing with an extensive range of subjects, from theology and liturgy to Chinese philosophy and religion to astronomy and natural philosophy. The majority of these date back to the most productive period of Jesuit residence in China, from 1583 to 1721. For each document, Chan provides complete bibliographical references, along with a lengthy description of content. Western sources are not always identified, but very often additional bibliographical indications or descriptions of the context in which documents were produced can be useful to scholars. Indeed, this is an indispensable guide to the Chinese holdings of Jesuit archives in Rome.

Since the Catalogue is not arranged by subject matter but follows the title and number provided in the old Latin, the following paragraphs will attempt to identify a few of the recurrent themes dealt with in the listed works.

As the title indicates, such materials are held at the *Archivum Romanum Societatis Iesu* (ARSI). The archives are currently divided into three principal sections: the archive of the early Society, 1540–1773, the archive of the restored Society, from 1814 to the present, and the *Fondo Gesuitico*. A short recount of the documents’ misfortunes is contained in Father Chan’s preface to the volume. Despite considerable correspondence and treatises in Chinese sent by the missionaries to their superiors in Europe, the actual number of books and papers in Chinese kept at ARSI is very small, and some files are even incomplete. The chief cause of this loss may be the suppression of the Society in 1773 and the dispersion of the collection thereafter. However, it should also be remembered that, in compliance with the *Padroado* rules, at least until about the second half of the seventeenth century,
all Jesuit correspondence from China had to be dispatched via the Malacca-Cochin-Goa route, meaning that, at best, it took between eighteen months and two years for a parcel to reach its final destination.

The importance of interregional correspondence in achieving a better cohesion within the Society has been pointed out repeatedly by scholars. As soon as they became available, the China-based Jesuit missionaries began sending to their headquarters in Europe the books that they were coauthoring with native converts. They also sent lengthy reports on the state of the missions. Although such reports, with the exception of a group of texts dealing with the Chinese rites controversy in *Japónica-Sinica* 4, are not included in Father Chan’s *Descriptive Catalogue*, their relevance in the body of Jesuit writings justifies a brief description here. Jesuit letters and reports mainly took the following forms.

1. *Epistolae*, which in spite of their relative loss and dispersion, constitute the main body of documents held at ARSI. They are mostly letters sent to and received from the superiors general of the Society. Those related to the Chinese and Japanese missions are kept in *Japónica-Sinica* 4–17 (1548–1622) and 161–184 (1619–1750). The bulk of correspondence, as well as reports included in the *Catalogi* (see below) related to the Japan mission, has been published in critical editions in the *Monumenta Historica S.I.* series and as volumes 111 and 137, titled *Monumenta historica japoniae*, compiled by Josef Franz Schütte, S.J., followed by volume 148, titled *Documentos del Japón* 1558–1562, edited and annotated by Juan Ruiz de Medina, S.J. The recent publication of the first volume of *Monumenta Sinica* (1546–1562), *The Footsteps of Francis Xavier*, compiled by John W. Witek, S.J., and the late Joseph S. Sebes, S.J., partially fills the lacuna regarding the Jesuit mission in China.

2. *Catalogi* sent by the provincials (in China they were vice-provincials) to the superiors general in Rome were intended to provide information on the personnel serving in the houses. They are divided into *Catalogus brevis* or *annus* and *Catalogus triennalis*, containing brief descriptions of members, their studies, and their duties, as well as accounts of expenses and properties of the houses.

The Jesuit correspondence that reached Europe had a particular significance in promoting the Society’s self-awareness, apart from being a valuable aid in fostering financial support for the missions and vocations. For example, during the early stages of the East Indies missions, Fr. Organtino Gncchii-Soldi, a missionary well known by scholars specializing in the Jesuit mission in Japan, while residing in Cochin, wrote *in fervore spiritus* several missives to his brothers in Rome in which he exhorted them to join in the sufferings for the love of Christ and the salvation of souls. His letters had such a profound impact that they were soon published in a collection titled *Nuovi avisi dall’India . . . ricevuti in quest’anno 1570* (Rome, 1570).
Printed letters such as those written by Gnechi-Soldi had a relatively wide diffusion, and their vast popularity resulted in a veritable flood of requests (*suppliche*) addressed to the Society by young students compelled to follow the remarkable examples set by the authors in the Indies. These requests, known as *Indipetae* (literally “those who solicit to go to the Indies”), occupy a special place in the ARSI holdings as yet another body of documents of extreme interest to scholars.

It is interesting to note that many of the requests to join missions in the East submitted during the late sixteenth century and all of the seventeenth century were actually rejected. This may be due to the fact that, as has been pointed out by recent scholarship, during the period in question only Jesuit missionaries with a sound knowledge of mathematics were posted to Asia. Ugo Baldini’s study on the Academy of Mathematics at the Collegio Romano revealed that until about 1620, missionaries such as Matteo Ricci (1552–1610) and Adam Schall (1592–1666) received a preliminary training in “pure” and “mixed” mathematics in Rome. They would then proceed to Portugal to complete their studies either at the Colégio das Artes in Coimbra or at S. Antão in Lisbon before setting off on the long journey to the Portuguese colonies east of the Indian Ocean. It would go beyond the purposes of this review to explore the reasons for such a policy, but suffice it to say that the transmission to Asia of Western scientific culture took place, at least until the arrival of the French Jesuits, “through men and books intrinsically connected to the didactic and epistemological models implemented by the Academy at the Collegio Romano.”

Natural Philosophy and Mixed Mathematics

The educational patterns that oriented the scientific instruction of Jesuit missionaries in the Collegio Romano, particularly at the Academy of Mathematics, at least up to the first half of the seventeenth century, are reflected in a large body of writings held at ARSI and dealing with “natural philosophy,” a discipline that incorporated sciences such as physics, and with “mixed mathematics,” which included astronomy, optics, and perspective. They cover a vast range of topics, from earthquakes (e.g., the *Dizhen jie* 地震解 [I, 114], by Niccolò Longobardo [1565–1655]) to hydraulics (the *Taixi shuifa* 泰西水法 [II, 61], by Sabatino de Ursis [1575–1620]) to geometry (the *Jihe yuanben* 幾何原本 [II, 12–13], by Matteo Ricci) to Aristotelian physics (the *Xingxue cushu* 性學解述 [II, 16], by Giulio Aleni [1582–1649]).

Given the intrinsic congruence between the natural sciences and theology, also acknowledged as “science,” adopted by the Jesuits as a cognitive model derived from the scholastic notion of “doctrine,” it behooves scholars to consider this body of texts as inseparable from works of a more explicit religious and moral character. Very often a missionary appears as the author of both apologetic
works and treatises of a clear scientific content. This coexistence is important in order to understand the notion of science proper to the Jesuits, a notion that derives its tenets from the scholastic as well as from earlier traditions. In the same way as creation is *per conditionem ostensio Dei*,10 that is, in itself a manifestation of God, by the same token the explanation of natural phenomena (science) is ontologically consistent with the discourse about God (theology).

Let us see now how that discourse was articulated.

*Chinese Philosophy and Translations from the Classics*

The Jesuit missionaries, nurtured by Ignatius’ recommendation to go back to the church fathers (*Spiritual Exercises*, “Rules for thinking with the Church” [363, 18]), undertook the study of classical Chinese philosophy in the same manner that the fathers had done with the ancient Greek tradition. This explains the presence of various books dealing with Chinese philosophy and the *Ru* classics. In particular, all the books listed at the beginning of the *Catalogue* (from I, 1 to I, 37) are Chinese classics. As is well known, the Jesuit missionaries devoted themselves to translating a few of these texts. Among the most noteworthy examples, the *Sinorum scientia politico moralis* (III, 38) by Prospero Intorcetta (1625–1696) and the *Confucius sinarum philosophus sive scientia sinensis* (III, 4), a joint project undertaken by Prospero Intorcetta, Christianus Herdtricht (1625–1684), François de Rougemont (1624–1676), and Philippe Couplet (1623–1693), merit special mention.

*Pastoral Theology and Apologetics*

This section begins with the first catechism in Chinese, the *Tienzhu shengjiao qimeng* 天主圣教啟蒙 (I, 43a), written by João da Rocha, S.J. (1565–1623), in the guise of a dialogue between a missionary and a catechumen. The book is based on the famous *Cartilha* by Marcos Jorge, S.J. (1524–1571), a widely diffused catechism in Portuguese colonies that was intended for uneducated people.

One relatively less known but no less interesting book is the *Kouduo richao* 口鐸日抄 (I, 81), in eight juan consisting of answers given by Giulio Aleni (1582–1649), Andrius Rudamina (1594–1632), Bento de Matos (1600–1651), and Simão da Cunha (1589–1660) to questions posed by Chinese scholars, both converts and Buddhists, over a period of nine years, from 1631 to 1640. Up to twenty-four of them took part in publishing this book, which deals not only with Christian doctrine but also with various aspects of the Western sciences and culture. The importance of this book lies not only in the fact that it bears witness to the kind of discussions the missionaries underwent with Chinese scholars but also in the broad range of information related to Christian practices of the early Chinese church. For example, juan 5 provides a list of Catholic books in Chinese available at that time, while juan 7 describes, among other things, a Catholic funeral.
Another interesting text is the *Piwang tiaobo heke* 闇妄條駁合刻 (I, 132, 132a), a harsh refutation of Buddhism, consisting of two tracts, the *Piwang* 闇妄, by Xu Guangqi 徐光啟, and the *Pilüe shuo tiaobo* 闇略說條駁, by Hong Ji 洪 and Zhang Xingyao 張星耀.

No serious review of pastoral writings would be complete without at least some mention of two important texts: Matteo Ricci’s catechism, the *Tianzhu shiyi* 天主實義 (I, 44–47), which ran into various editions, including one in Manchu (I, 48), and the apologetic text *Bianxue yidu* 辯學遺譜 (I, 50, 51, and I, 160), composed by Ricci and others. The latter is a refutation of the statements made by the famous Buddhist monk Zhu Hong 胡宏 in his *Tianshuo* 天說.

**Sacraments and Liturgy**

The Ignatian notion of *plantatio ecclesiae* is intended as an ecclesiology of mission—according to a model implicit in the letter to the Negus—which suggests the constitution of a visible community directly dependent on the Roman Church. Its visibility is based on the hierarchical organization of the ministry and the sacramental unity of its members, for which liturgical texts are all the more necessary. In fact, as has already been noted by Paul Rule, books on sacraments, liturgy, and devotion constitute the bulk of Chinese texts kept at ARSI. These include a few books on eschatology, like the *Shan’e bao lüeshuo* 善惡報略說 (II, 46), by Ferdinand Verbiest (1623–1688).

Particularly noteworthy is the work done by Ludovico Buglio (1606–1682), who translated the *Ritual Romanum*, concerning the administration of the sacraments, and partially the Roman Missal and the Breviary. Such an endeavor was obviously intended to avail the Chinese clergy of the necessary liturgical corpus in their native language (Items I, 161, and I, 161a).

Although the need for a thorough explanation of the liturgical formulae on the part of the ministers as well as the faithful was felt among the missionaries of the Society of Jesus, the matter was long debated by the Inquisition, with unfavorable consequences for the future of the Christian church in China. An acquaintance with the report written by Prospero Intorcetta (1625–1696) during his mission in Rome in 1672, *Informazioni che da Prospero Intorcetta Sacerdote della Comp. di Giesù e Proc. della Cina, alli Eminentissimi Signori Cardinali della Sacra Congreg.ne de Propaganda Fide. . .* (National Library, “Vittorio Emanuele” [Rome: Mss Gesuitici, 1257 (3386)], n. 14), seeking permission to implement the ordaining of Chinese priests, a privilege that Paul V had earlier granted to the Society of Jesus, is paramount to a better understanding of the initial events that would eventually lead to the rites controversy.

There is an ample body of writings dealing with this thorny issue in *Japónica-Sinica* 4 of the *Catalogue*. Other important documents, mainly interviews between
lay Catholics in Beijing and the Vicar General Carlo Orazi da Castoraro, as well as court documents on Chinese rites and a memorial to the Kangxi emperor, bear the shelf marks I, 205–206G.

**Devotion and Piety**

The first book listed in the *Catalogue* that falls under this category is a method for praying the Rosary: *Song nianzhu guicheng* 請念珠規程 (I, 43b), by João da Rocha, S.J., incorporating fourteen illustrations based on *Evangelicae historiae imagines* (Antwerp, 1593). Composed by Jerome Nadal, S.J. (1507–1580), this book combines engravings with *adnotationes et meditationes*, intended to guide the student through the main gospel passages of the liturgical year. Items I, 187–188 are partial renditions of this book. They are two copies of the *Tianzhu jiangsheng chuxiang jingjie* 天主降生出像經解, by Giulio Aleni, S.J. What is particularly significant about Aleni’s text is that it includes realistic engravings on the passion and death of Jesus, thereby contradicting the recurrent accusation moved against the Society’s “selective” preaching of the gospel in China, which allegedly omitted “the scandal of the cross” (Gal. 5:11b).

The image of an incarnated and crucified Lord was indeed a scandal to many Chinese scholars, who shared a rather pneumatocentric (so to speak) notion of God. It led to severe criticism and intolerance, epitomized by Yang Guangxian’s 古光先 anti-Christian tract *Budeyi 得己* (I, 89.1–2) and resulted in mass imprisonments and executions during the late 1660s. Nevertheless, the spread of congregations, including the Congregation for Jesus’ Passion (cf. item no. I, 173.2b), promoted by the Society in China according to a path set by the *confrarias* in Japan and other similar sodalities in Europe and New Spain, proves that Chinese converts shared with the faithful elsewhere the same practices of piety, spiritual works of mercy, and meditations, which involved, above all, a meditation on the passion of Jesus.14

The Jesuit Archives hold a certain number of prayer books related to the devotional practices of these sodalities (see, e.g., the *Tianshen huike* 天神會課 [I, 105], a simple catechism for children written by Francesco Brancati [1607–1671], and the *Shengjiao rike* 聖教日課 [I, 172] by Niccolò Longobardo), as well as books defined as *huigui* 会規, which we could loosely translate as “statutes.” One such book is the *Shengmu huigui* 聖母會規 (I, 173.2a), containing the rules of the Marian Congregation established by Humbert Augery (1616–1673) in Hangzhou around 1660.

A book dealing with Mariology is the *Shengmu xingshi* 聖母性史 (I, 59), in which Alfonso Vagnone (1568[9]–1640) devotes a chapter to the cult of the house of Loreto, which was especially dear to the Jesuits and had a wide appeal in New Spain.
Morals

One interesting book that falls in the category of moral tracts enjoyed wide popularity during the Ming period. It is the Mingxin baojian 明心寶鑒 (I, 137), collated by Li Tingji 李廷機 (?–1616). Father Chan devotes a lengthy description to this text, in spite of the fact that it is not related to Christian moral theology. In essence, it consists of 727 sentences dealing with Confucian ethics, ranging from self-discipline to social relationships. It was translated into Spanish by Juan Cobo, O.P. (1547–1592), and presented, along with the original, to the crown prince, the future Philip III, in 1595. It is indeed the first Chinese book to be translated into a European language, but its merit is somewhat tarnished by the fact that the translation remained in manuscript form (held at the National Library of Madrid [MS. 6040]) until large portions of it were incorporated by Domingo Fernández Navarrete into his Tratados históricos políticos, éticos y religiosos de la monarquía de China (Madrid, 1676).

Giacomo Rho (1592–1638), otherwise known for his contribution to the spread of Neperian logarithms in China (Chousuan 筹算 [II, 32]), not only diligently rendered into Chinese, and provided elaborate explanations for, devotions such as the Lord’s Prayer and the Hail Mary (I, 147; I, 147a; I, 147b, c, d) but also translated a body of moral sentences attributed to St. Teresa de Avila, in his Shengji baiyan 聖記百言 (I, 147e).

Summa theologiae and Scholastic Philosophy

The translation of St. Thomas’ influential treatise can be ascribed to Ludovico Buglio. His ambitious endeavor resulted in the Chaoxing xueyao 超性學要 (II, 3–9), an abridged translation of the Summa, also presented in a much shorter version in the Wuyuan shizheng 物元實證 (I, 88A).

Some of the formulations contained in the Summa theologiae are also found in treatises dealing with relevant issues in scholastic philosophy, such as the one concerning the human soul. Among such treatises, the Linghun daoti shuo 靈魂道體說 (I, 115), by Niccolò Longobardo, and the Lingyan lishuo 靈言蠡勺 (II, 60), composed by Francesco Sambiasi (1582–1649), are also noteworthy. The scholastic notion of the creation of the world is exposed in the Wanwu zhengyuan 萬物真原 (I, 71), of which a Manchu version also exists (I, 72), by Giulio Aleni.

Texts Pertaining to the Mendicant Orders

In the holdings of the Jesuit Archives in Rome, there are also a few texts pertaining to the Mendicant Orders. These, too, cover a broad range of topics. For instance, the Xingshen shiyi 形神實義 (I, 117), by Raimundo del Valle, O.P. (1613–1683), is a scholastic tract on the human soul, while the Moxiang shengong 默想神功 (I, 118) and the Chuhui wenda 初會問答 (I, 119) are, respectively, a treatise on meditation and a well-written catechism with clear apologetic tones, by Pedro de
la Piñuela, O.F.M., Disc. (1650–1704)—the only Mexican missionary in China to have authored a large body of pastoral writings. The Moxiang shengong is particularly interesting because it is based on the Tratado de la oración y meditación, written in 1533 by St. Pedro de Alcantara, who in turn drew inspiration from a larger homonymous treatise by Luis de Granada, O.P. (1504–1588). Since the Tratado contributed in great part to the shaping of spirituality and devotion in colonial New Spain, it is significant that a Chinese version of this very popular text circulated among Christian converts in South China.

Another popular text composed by Fray Luis, the Guía de pecadores, appears in a Japanese abridged translation as Giya do pekadoru (I, 202; only the second volume in ARSI), published by the Jesuit college in Nagasaki in 1599. As a matter of fact, the intrinsic consonance between Granada’s spirituality and that exposed by Saint Ignatius contributed to a diffusion of his writings also in the Jesuit milieu. The Jesuits in Evora solicited Granada to supervise a Portuguese rendition of a few of his writings, and this could explain why the Portuguese translation of the Guía finally ended up in Japan.15

Other Franciscan texts are: Jinjiao lingxi jielu (I, 120), by Francisco a Concepción Peris (1635–1701), directed to catechumens preparing to receive baptism; Yongfu tianqu (I, 121), written by Agustín de San Pascual (1637–1697), who presents the Creed of the Apostles as the gateway to the path of eternal happiness; and the Tian Ru yin (I, 122; I, 151 in another copy), an important treatise by Antonio de Santa María (1602–1669) in which the author shows the similarities between the Four Books and Christian teachings.

The Catalogue also includes three catechisms written by Dominicans (items I, 170; I, 171; I, 171A; I, 173.1) and one by an anonymous Lazarist missionary, the Qike zhenxun 七克真訓 (I, 177).

Lexicons and Grammars
Missionaries belonging to the Mendicant Orders were very active in the production of lexicons and other language materials based on the Arte de grammatica by Antonio de Nebrija (1442–1522).16 This is the prototype of many such works, including the Gramática o arte de la lengua general de los indios de los reinos del Perú (Valladolid, 1560), by Domingo de Santo Tomás, O.P. (1499–1570), or the Arte y reglas de la lengua tagala (Ms. Res. 32904, Madrid National Library), by Francisco de San José, O.F.M. (1560–1614).

In China, Mendicants were equally productive, as in other overseas missions. The Jesuit Archives hold a copy of the Ars Grammaticae Iaponicae Linguae (I, 199), authored by Diego Collado, O.P., and printed in Rome in 1632. Nevertheless, the “art of grammar” was in no way a Mendicant prerogative, but rather a skill in which Jesuits, too, were well versed. Noteworthy examples belonging to the early period of the Chinese and Japanese missions are the Portuguese-Chinese Vocabu-
lary (I, 198), attributed to Matteo Ricci and Michele Ruggieri (1543–1607), and the Rakuyôshû 落葉集 (I, 201, 201A), a dictionary of the tôyô kanji, published in Nagasaki in 1598.

Conclusions
The foregoing offers a synthetic list of the subject matter dealt with by the materials so painstakingly described by Father Chan in his Catalogue. Such a broad range of topics suggests not only the complex relationship to the Jesuit educational system between different fields of knowledge proper but also the pastoral practices and spiritual conduct of both missionaries and converts. Many of the texts included in the Descriptive Catalogue have already been studied from a variety of perspectives, ranging from sinology to missiology. Nonetheless, many others have so far evaded scholarly attention. This book may shed light on these currently unexplored themes.

In conclusion, it might be useful to consider a few data on the book’s author, Father Albert Chan. He was born in Pacasmayo, Peru; entered the Society of Jesus in 1934; and was ordained in 1947. Having been educated in Canton, Manila, Shanghai, Dublin, and New York City, he obtained his Ph.D. in Chinese studies at Harvard University. He is currently serving as a senior research fellow at the Ricci Institute for Chinese and Western Cultural History of the University of San Francisco. He has written extensively on the history of the Ming and Qing dynasties, as well as on the Jesuit influence on Chinese culture.

The broad scope of his scholarship and erudition in foreign languages makes him a true polymath, kindred to the authors whose works he has described in his Catalogue. If one had to choose the appropriate words to epitomize his talents, they would certainly be Jerome Nadal’s famous refrain: “The world is my house.”

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NOTES
1. Monumenta Ignatiana: Sancti Ignatii de Loyola Societatis Iesu fundatoris epistolae et instructiones (Madrid: Institutum Historicum Societatis Iesu, 1903–1911), vol. 1, p. 435. This prospect was sufficient for Ignatius to allow him to contravene the original charism of the Order as formulated in the Contra ambitum (1544–1545).


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