



**SUPPRESSION AND RESTORATION
OF THE SOCIETY OF JESUS
IN CHINA**

by



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Contributor's Abstract and Profile

Fr. Mateos' s thirty-two pages well documented paper is based on Jesuit correspondence and original documents and depicts three main climax periods of the Jesuit exile in China; suppression of the Society, tribulation of its former members and then their final incorporation into the New Society. The paper gives overview of the Jesuits geographical dispersion and activities in various locations in China; it also stresses the crucial role of superiors and their decisions, their sorrows and afflictions especially manifested by Fathers; François Bourgeois, Superior of the French Jesuits and by Jean Amiot, an astronomer and writer. In 1778, Fr. Louis de Poirot, one from five ex-Jesuits who survived in Peking wrote several letters to the Congregation of Propaganda requesting the re-establishment of the Society of Jesus in China. In the end, the 78-year-old de Poirot remained in Peking alone, and peacefully passed away on December 13, 1813, eight months before the solemn publication of Pius VII's Bull, "Sollicitudo Omnium Ecclesiarum", restoring the Society of Jesus in the whole world. Here comes account of the revival of the Jesuit presence in China, its circumstances, challenges and opportunities opened to the Chinese mission in the New Society.

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Table of Contents

I. Suppression of the Society of Jesus in China	p. 2
II. Twenty-Eight Years of the Intermezzo Period	p. 10
III. Restoration of the Society of Jesus in China	p. 12
IV. The Restitution of the Catholic Church Properties in China	p. 18

Appendix

Jesuits who arrived in China from 1726 and died before 1814	p. 20
Expeditions of Jesuits to China Mission (1842-1852)	p. 22
Illustrations	pp. 24-31
Bibliography	p. 32

**SUPPRESSION AND RESTORATION
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I: SUPPRESSION OF THE SOCIETY OF JESUS IN CHINA

The brief, *Dominus ac Redemptor*, suppressing the Society of Jesus in the whole Catholic world, was signed in Rome on July 21, 1773, by Pope Clement XIV. Although unofficially known in Peking on August 5, 1774, it was promulgated in Nanking on November 15, 1775, by Bishop Gottfried Xaver von Laimbeckhoven_(1707-1787), himself a member of the Society of Jesus. On the same day, the decisive brief was also notified to the Jesuits in Peking by Fr. Joseph of Saint Therese, delegate of the Bishop of Nanking.

The startling news slowly reached other Jesuits scattered throughout several provinces of China, abruptly terminating one hundred and ninety years of the successful and cultural presence of the Society of Jesus in the Middle Kingdom. In his letter written in May 1775, Fr. François Bourgeois, Superior in Peking of the Jesuits of the French mission, described his deep sorrow for the sudden, total suppression of his beloved Society of Jesus:

“I limit myself to groan in God’s presence... My tears run down from my eyes in spite of my will; the most complete resignation cannot dry its source. Ah! If the world knows what we lose, what our religion loses with the disappearance of the Society of Jesus!” (Letter to Fr. Duprez, May 15, 1775)

A year later he wrote:

“The filial respect that our Society has had regarding the Holy See does not permit us to complain. We submit ourselves with very painful resignation” (Letter of July 31, 1776, in Zikawei, Shanghai).

In the eighteenth Century, the Jesuits formed in China two administrative units: one Vice-Province, under the patronage of the Padroado Portuguese since 1618, and the French Mission, founded in 1687 with the patronage and support of the French kings. While the Vice-Province and

its members, Portuguese and those from other European countries, worked in Peking, Nanking and were dispersed in several provinces, the Jesuits of the French Mission were mostly concentrated in the imperial Capital, where they owned a church with residence in the North district (北堂 Beitang). The Vice-Province also had in Peking one college and two churches, located in the South and in the East districts (南堂 Nantang and 東堂 Duntang). Most of the Jesuits living at that time in Peking were dedicated to science, literature or art at the service of the Emperor and of his court.

(See the map of Beijing Catholic Churches, p. 26)

With regard to the apostolic endeavours of the Society of Jesus in China up to its suppression, there was a total of 472 Jesuits of whom sixty eight were Chinese and four hundred and four Europeans, all were dedicated to the China Mission. The foreign priests were 276, including 152 Portuguese, 110 French, 58 Italian, 31 German / Austrian, 9 Belgian, 9 Swiss and 7 Spanish. (BECQUER, Le R.P. Joseph Gonnet, p. 156)

They evangelized, for almost two centuries, in the capitals, Nanjing and Beijing, and in the vast provinces of Chihli (Hepei), Shansi, Jehol, Tartaria (Inner Mongolia), Shensi, Henan, Shandong, Szechuan, Fujian, Guangdong, Jiangnan (Anhwei and Jiangsu), Zhejiang, Hunan, Guangxi and in the island of Hainan.

(See the map of the Chinese provinces, p. 24)

The old Society of Jesus, during two hundred and sixty-one years, opened its residences in more than fourteen Chinese cities, and maintained 122 mission stations throughout China. The Jesuits had run ten night-schools: in Macau, Beijing, Nanjing, Baoding, Taiyuan, Jinan, Suzhou, Hangzhou, Nanchang and Guangzhou. They had directed three seminaries for the Chinese clergy, three houses for Jesuit novices and one orphanage for abandoned children.

The mortal blow against the only religious Order bound by a special vow of Obedience to the Roman Pontiff fell on China when the historical circumstances were hostile towards Christianity and its foreign interference in Chinese affairs. The deplorable controversy regarding the Chinese Rites – which condemned the Jesuit missionary methods -- had also alienated the hitherto benevolent of Chinese authorities. In the eighteenth century, two imperial Edicts, one in the years 1724-1732 and another one 1745-1748, unleashed cruel persecutions against foreign missionaries and their Christians, bring about for many Jesuits harassment, expulsion to the Portuguese enclave of Macau, and even imprisonment and death penalties. In the year 1748, during the reign of Emperor Qianlong, the Jesuit priests; Portuguese Antonio José Henriques and Italian; Tristano d'Attimis, were tortured and killed in the city of Suzhou.

By August 1774, only forty-one Jesuits remained in the Chinese Empire: 13 of them were French, 12 Chinese, 11 Portuguese, 3 from Austria and Germany and 2 Italian. It is to be noted that the Chinese Jesuits had been born in Beijing, Nanjing, Guangzhou, in the Province of Hebei and in Central China. Five of them had studied in France, one in Portugal and two in Macau. At that time, fourteen foreign Jesuits continued working in the imperial palaces of Peking as mathematicians, astronomers, geographers, botanists, writers, interpreters, mechanics, musicians and painters. They also performed priestly and pastoral duties for the Christians in the capital city.

When Clement XIV's brief was promulgated to them, those religious priests suddenly became self-supporting diocesan clergymen, while the only brother, Giuseppe Panzi, reverted to being a simple layman. Bishop von Laimbeckhoven and his Chinese and European missionaries, all former Jesuits, had to wander in Central China from one town to another, hiding at night in the houses of Christians.

The expropriation and incarceration of the Society of Jesus in Portugal has endured since 1759 (even the Jesuits who at that time lived in Macau were arrested and sent by ships to Portuguese jails), all that resulted in less and less missionaries sailing to China.

Fr. Amiot, an astronomer and writer in Peking, deeply afflicted by the papal suppression of the Society of Jesus, composed one pathetic Latin epitaph, to be erected in the Pekinese cemetery of Zhalan 柵欄, where many Jesuits had been entombed. The epitaph was dated October 14, 1774, two months after the day when the papal brief was known in Peking.

(See his medallion - portrait, p. 25)

IN NOMINE JESU:

AMEN!

INCONCUSSA DIU, TANDEM TOT VICTA PROCELLIS,

OCCUBUIT.

STA, VIATOR, ET

LEGE;

ATQUE HUMANARUM INCONSTANTIAM RERUM PAULISPER TECUM REPUTA.

HIC JACENT MISSIONARII GALLI, EX ILLA,

DUM VIVERENT, CELEBERRIMA SOCIETATE, QUAE UBIQUE

LOCORUM GENUINUM VERI DEI CULTUM DOCUIT ET PROMOVIT.

QUAE JESUM, A QUO NOMEM ACCEPIT,

IN OMNIBUS QUANTUM PATITUR HUMANA IMBECILLITAS,

PROPIUS IMITATA, INTER LABORES ET AERUMNAS, VIRTUTEM EXCOLUIT,

PROXIMUM JUVIT, ET OMNIA OMNIBUS FACTA,

UT OMNES LUCRIFACERET, PER DUO ET AMPLIUS SAECULA QUIBUS FLORUIT,

SUOS DEDIT ECCLESIAE MARTYRES ET CONFESSORES.
NOS, JOSEPHUS-MARIA AMIOT,
CAETERIQUE EX EADEM SOCIETATE MISSIONARII GALLI,
DUM PEKINI SINARUM, SUB AUSPICIS ET TUTELA
TARTARO-SINICI MONARCHAE, OBTENTU SCIENTIARUM ET ARTIUM,
REM DIVINAM ADHUC PROMOVEMUS;
DUM IN IPSO IMPERIALI PALATIO, TOT INTER INANIAM
DELUBRA DEORUM, PRAEFULGET ADHUC GALLICANA NOSTRA ECCLESIA:
HEU! AD ULTIMUM VITAE DIEM TACITE SUSPIRANTES,
HOC FRATERNAE PIETATIS MONUMENTUM FERALES
INTER LUCOS PUSUIMUS.
ABI, VIATOR, ORA PRO OMNIBUS, MIRARE, ET
TACE.
ANNO CHRISTI MDCCLXXIV,
MENSIS OCTOBRIS DIE XIV;
IMPERII K'IEN-LONG XXXIX,
LUNAE NONAE DIE X.

English translation of Fr. Amiot's epitaph

In the Name of Jesus.

Amen!

Unshaken for a long time, subdued by so many storms,

Here they lie at last.

Traveler, stand up, and read:

Consider for a while how fickle human events are.

Here lie the French missionaries who, in their life,

were members of the renowned Society of Jesus,
which everywhere taught and pushed onward
the authentic worship of the true God;
and closely, as much as human fragility can bear,
imitated Jesus, from whom it received its name;
cultivating virtue through works and hardships
and helping people, it became everything for everybody
in order to gain all for Christ.

This Society flourished for more than two Centuries,
and gave its martyrs and confessors to the Church.

We, John Joseph Mary Amiot, and the other French missionaries
of the same Society, while in Peking, China, live in the imperial palace,
under the patronage and protection of the Manchu-Chinese Monarch,
whilst, skilful in sciences and arts, we promote the true religion;
even in the imperial palace, encircled by many temples of dead gods,
our French church still glitters.

Alas! Silently longing for the last day of our life,
we have erected this monument of fraternal piety
amidst those sacred graves.

Go away, traveller! Congratulate the dead,
mourn for the living, pray for all.

Wonder and be silent.

In the year of the Lord, 1774,
on October fourteen;
in the thirty-ninth year of the reign of Qianlong,
the tenth day of the ninth moon.

Fr. Amiot sent by post a copy of this epitaph to a Minister of the French royal government (which with Spain and Portugal had continuously put pressure on Pope Clement XIV to suppress the Society of Jesus), and he added to his letter as follows:

“When posterity will judge what we saw before our own eyes, more impartially than we might to do, certainly it will do justice to the ones that it is due... People with great difficulty will understand how those facts happened “*dans le Siècle des Lumières*”, i.e., in the Enlightenment period” (PFISTER; II; p. 995)

Fr. Bourgeois, the Superior of the French Jesuits in Peking, in order to prove their innocence and good behaviour, and to counteract the calumnies and false accusations against the Society of Jesus, requested the testimony of four priests (one Augustinian, one Dominican and two others) who were sent to Peking by the Vatican Propaganda Fide, and were living in the Xitang, the Western Church of Peking. They willingly agreed, thus Fr. Bourgeois wrote:

“Their testimony is thoroughly valid. They are the only witnesses we have and the only prosecutors we can have here” (Letter signed in November 1974. PFISTER, II, p. 931).

After the Suppression of the Society of Jesus, the Congregation of Propaganda Fide could not find a religious congregation which would replace the former Jesuits in Peking, which only happened ten years later. The Congregation of the Missions, commonly called Lazarists or Vincentians (St Vincent de Paul), having accepted that important mission, has sent to China two priests and one brother, who on April 24, 1785, arrived in Peking. On May 8 the new bishop of Peking, Alexis de Gouvea, a Portuguese Franciscan, promulgated a decree of the Congregation of Propaganda, transferring the houses, churches and properties of the extinct Society of Jesus in Peking to the Lazarists. Bishop Gouvea along with the Lazarists has chosen Beitang (Northern Church) as their church and residence. They were living on friendly terms together with the ex-Jesuits; Bourgeois, Amiot, de Poirot, Ventavon and Brother Panzi. All continued working for the Emperor in the imperial palace.

Fr. Jean-Joseph-Marie Amiot in his epitaph has declared that the remaining ex-Jesuits were silently longing for the last day of their life. That last day finally arrived for forty-one Chinese and foreign Jesuits. All of them faithfully persevered until death, inside the Chinese imperial territory.

In 1774, before the official promulgation of the papal brief, three priests died in Peking, and they were last Jesuits of the old Society who died in imperial China. Those were: 47-year-old Hubert Cousin de Méricourt, died on August 20; Fr. Michel Benoist (Benoît), a very fragile and sick man who died on October 23 when the first news about the Suppression of the Society “knocked him as a thunderbolt”; and the Austrian, Fr. August von Hallerstein, astronomer, who passed away a day earlier (on October 22).

After these three priests, two French ex-Jesuits died in Peking: Fr. François D’Ollières, on the eve of Christmas 1780; and Fr. Jean-Mathieu Ventavon, on May 24, 1787, after twenty years of service in the imperial palace as a mechanic and watch-maker.

While the former members of the Portuguese Vice-Province and of the French Mission were protected in Peking by the Emperor and his ministers, Bishop von Laimbeckhoven and his Chinese priests and European missionaries, who were scattered in the vast Chinese provinces, were exposed to persecution, tortures and death, especially during the anti-Christian persecution of 1784-1785, ordered by the Emperor Qianlong.

During those years, Fr. Pierre Ladmiral (1723-1784), who was hiding in the provinces of Hunan and Hubei, died in December 1784 when he was sheltered in the house of a Christian, just five days before he was imprisoned. Fr. Ai Jiu-han (Jean Simonelli), arrested in Jiangxi province, was brought in chains to Peking, locked up in a dungeon, where he died on February 11, 1785. Fr. Jean Baptiste de La Roche (1704-1785), imprisoned that year in Central China, died exhausted on the long, painful road to Peking. Father Mathurin de Lamathe, who had been Superior of the Jesuits in those provinces, and was arrested during that *biennium*, expired in Hubei on December 3, 1786. Before that cruel persecution, the Portuguese ex-Jesuits, José Araujo and Inacio Piris, died also in Central China in the years 1774 and 1776 respectively.

Between the years 1785-1788, several missionaries who had belonged to the Society of Jesus passed away ministering and comforting the persecuted Christians in the Chinese provinces. Father José Correa died in August 1786 in an unknown place; his namesake, Fr Martin Correa, passed away in the same year at 87, being alone in the Jiangnan region. In the following year, in the south of the Yangtse River, the venerable and very zealous Bishop, Mgr. Gottfried Xaver von Laimbeckhoven, passed away on May 22 in a little missionary station near Songjiang, after four young Chinese were ordained priests by him. Fr. Bourgeois described the life of that 80-year-old Bishop in the middle of the persecution:

“What a magnificent spectacle to see the bishop, weakened by his sickness, incessantly travelling through his diocese, bigger than the whole of Italy, dressed as a humble farmer, wearing only a straw-hat, a shirt of rough cloth; pants and slippers; who was compelled to hide in a small boat of fishermen or of merchants, being burnt by the unbearable heat and harassed day and night by all kind of insects; who was in peril of being arrested; wishing to rest in some poor hut, at least for two or three days, so that he could be cured!” (Written on July 31, 1776. PHISTER, II P. 768)

In the 90s of the 18th century, seven ex-Jesuit priests died, one after other, in the imperial capital. The first one was Paul Liu Kai-teh, who was in 1784 condemned to perpetual servitude, and had some shameful Chinese characters incised in his skin. He died on April 21, 1791. Two years later he was followed by two influential Frenchmen, Frs. François Bourgeois and Jean-Joseph M. Amiot. The last Superior of the Beitang residence died on July 29, 1792, and the author of the Zhalan epitaph on October 8, 1793, the same year when the King of France, Louis XVI, was guillotined by French revolutionists at the Revolution Square, today *Place de la Concorde*.

The other four former Chinese Jesuits who died in Peking were: Fr. Regis Liu (August 1, 1794), Fr. Aloysius Kao Lei-sy (after the year 1795), Fr. Tome Liu Tou-mo (June 14, 1796) and Fr. Ignace Xavier Lan Fang-chi (July 30, 1796)

The last Chinese ex-Jesuit who died in that hostile eighteenth century was Fr. Stephen Yang Teh-wang who, after being released from prison in 1787, went first to Peking and then to Inner Mongolia, where he probably died in the year 1798. Five Portuguese Fathers also ended their days in the Peking residences, Nantang and Dongtang respectively: Felix Rocha (May 22, 1781), João de Seixas (January 22, 1785), José D’Espinha (July 10, 1788), Inacio Francisco (December 9, 1792) and Andrés Rodrigues (December 3, 1796)

In the first years of the nineteenth century, only five ex-Jesuits survived in China, four of them Priests and one Brother, all of them were living in Peking: one Portuguese; José Bernardo de Almeida; two Italians; Luigi Cipolla and Br. Giuseppe Panzi, and two French: Jean-Baptiste Grammont and Luis Antoine de Poirot. They continued working in their scientific, literary, artistic or mechanic fields, as employees of the reigning Emperor, and also serving the Christians of Peking. Although they didn't form any religious community, they were friends in the Lord, united in the unforgettable souvenir of their common mission in China.

Sicilian, Father Cipolla was in Peking, since 1776 when the team of "propagandists" (from Propaganda Fide) was maintained by the Vatican. Fr Grammont, from the family of the Marquis de Grammont in Gascony, was the mathematician of the Emperor. In 1784 he baptized a Korean prince in Beijing (whose son, seven years later would convert 4,000 Koreans to Christianity (in 1791). After a stay in Canton for health reasons, Fr. Grammont lived separately with an annual pension of 400 taels. The Florentine painter, Giuseppe Panzi, besides painting activity in the imperial palace, he also wrote many letters to his correspondents in Europe, giving interesting news about the propagation of the faith in Peking, about the apostolic works of the Lazarist priests and about the survival of ex-Jesuits there.

Fr. José Bernardo de Almeida, a medical doctor, pharmacist and former President of the imperial Tribunal of Mathematics, had the privilege of being the last from more than one hundred missionaries sent to imperial China by the Jesuit Province of Portugal.

Fr Luis Antoine de Poirot, translator of the Bible into popular Chinese language and into Tartarian, has been told in Peking that, in the eastern part of Poland occupied by Russia in 1772, the Society of Jesus had not been yet suppressed, because the Tsarina, Catherine II, haven't permitted the promulgation of Clement XIV's brief by the local bishops. As a consequence, two hundred and one Polish and Lithuanian Jesuits continued their work in Jesuit houses, schools and churches. Beginning on November 4, 1778, Fr de Poirot wrote several letters to the Congregation of Propaganda, requesting the re-establishment of the Society of Jesus in China. He also knew that Pius VI had approved that the Society in White Russia and permit to receive novices and elect a new Vicar General. When the five surviving ex-Jesuits of Peking were informed that in March 1804 Pope Pius VII had publicly re-established the Society of Jesus in the Kingdom of Naples, Fr. de Poirot, both in the name of the surviving ex-Jesuits and in his own, "... wrote a letter to the Sovereign Pontiff, Pius VII, and another letter to Father General, Gabriel Gruber, demanding Jesuits to be sent to China, and their own re-admission into the Society." (PFISTER, II, p. 976)

Fr de Poirot's letters to the Pope and to the General had as first result a sending of two Jesuits on January 14, 1805, the Pole Norbert Korsak and the Italian Giovanni Grassi, who were sent from Polock, in White Russia, to China, via Scandinavia and Portugal. Although they were given the safe-conduct of the Holy See, they could not find any ship in Lisbon willing to board them for China. After a long wait in the Portuguese capital, they returned to White Russia. Later on, Fr Korsak was sent to England and Father Grassi was sent to the United States.

Pope Pius VII, by the personal authorization given on November 1, 1806, the feast of All Saints, permitted Fathers de Poirot, Grammont and Br Panzi certainly, and Fr. Luigi Cipolla most probably, to renew their religious vows in the re-established *new* Society of Jesus. The four surviving

missionaries were very happy. They were Jesuits again and could also say as Simeon embracing the Child Jesus: “*Now, Lord, you may let your servant go in peace...*”

They all died in imperial Peking: Fr. Luigi Cipolla some months later in his seventies; Br Panzi before 1812; Fr. Grammont in 1812, in seventy-sixth year of age. However, the 78-year-old Fr. de Poirot has remained alone, and was the last missionary in China of the old Society. He peacefully passed away in Peking on December 13, 1813, eight months before the solemn publication of Pius VII's, “*Sollicitudo Omnium Ecclesiarum*” Bull - restoring the Society of Jesus in the world.

The last years of Fr de Poirot were most similar to the end of his contemporary, Spaniard José Pignatelli, who died in Rome on November 15, 1811, three years and nine months before the universal restoration of the Society of Jesus. Both of them made the links between the old and the new Society of Jesus.

II: TWENTY-EIGHT YEARS OF THE INTERMEZZO PERIOD

From the papal Restoration of the Society of Jesus (in 1814) to the arrival of two first Jesuits to China, there were a gap of twenty-eight years, filled with great changes and obstacles, both in the European countries as well as in the Chinese Empire.

After the defeats of Napoleon's army first in Russia and finally at Waterloo (1815), France suffered decades of political alternation between absolutists and liberals, with growing secularism and hostilities towards religion. In Portugal, the *Padroado* lost its world domination and fell into British, French and Dutch hands. France and Portugal has increased their anti-Catholic spirit and ceased to send missionaries to China. Not even French or Portuguese Lazarists were able to reinforce their Chinese Missions respectively. For instance,

“The Lazarists and the Missions Étrangères de Paris were expelled from France, their mother home; recruitment ceased. It was therefore increasingly difficult to widespread missions and to provide the money. In any case, it was impossible to make the journey. The maritime powers were at war and not interested in the works of peace” (CARY-ELWES, *China and the Cross*, p. 182).

During the first half of the nineteenth century, the Society of Jesus was a victim of several liberal and anticlerical, governmental policies, so that the Jesuits were expelled several times from France, Spain, Portugal, Russia and the Italian States. In the thirties, the General of the Society, Fr. John P. Roothaan, was even banished from Rome by King Victor Emmanuel II of Italy.

In China the situation of Christian missions was even worse. In 1805 Emperor Renzong (Yongyan 1796-1821) issued a drastic decree proscribing all foreigners from China. In 1814 he even decreed that all activities of missionaries shall be punished by a capital punishment. The Christians, who at that time were about 180,000, they were also subjected to severe and cruel penalties. In 1827 Emperor Xuanzong expelled the Lazarist priests from Peking, confiscated their properties and leveled their Xitang church to the ground. During the years 1818-1820 and 1836-

1845 other persecutions has broken out. In several Chinese provinces Catholic missionaries were arrested, jailed and executed, e.g., the martyrdoms of Bishop Gabriel T. Dufresse, of the Missions Étrangères de Paris (1815), of the Italian Franciscan, Giovanni Lantrua de Triora (1816), and of the Lazarists, François Régis Clet (1820) and Jean Gabriel Perboyre (1840) [martyr in Hubei, Wuchang. Canonized by JP II in 1996 as a first China Martyr and Saint]

From the Jesuit side : Due to adversities both in Europe and in China, none of the first three Generals of the Restored Society had any plan of sending Jesuits to the self-enclosed Chinese Empire. The first step came only from groups of Chinese Christians who petitioned the return of the well-remembered Society of Jesus to China [N. Standaert book of “Chinese Christian text before 1840].

In Peking, there were some Christians who still admired the astronomical astrolabs framed and used by the Jesuits. Some of them had known Fr de Poirot and other Jesuits, all buried in Zhalan cemetery. On April 25, 1832, these Christians wrote a letter to the General of the Society, Fr. John Philip Roothaan, entreating him to send learned and zealous priests back to China, like in the past times who were highly estimated by the Emperor and by his subjects. In 1833, after receiving the Latin translation of that letter from Peking, Fr. Roothaan answered them on August 24 of the same year that, although the Society could not comply with the many requests coming to him, however he would send Jesuits to China as soon as the Vatican Propaganda Fide would indicate.

On the feast of Pentecost, 1833, the Christians of Peking wrote another letter, this time not to the General, but directly to Pope Gregory XVI. In their letter after depiction of the pitiful condition of Christianity in China, mainly due to the shortage of missionaries, they respectfully demanded from the Pope an appropriate remedy:

“... No more easy way for this than if Your Holiness decides to send here missionaries of the Society of Jesus. Everybody remembers that, because of their excellence in virtue, devotion and science, they were very successful in their work among the Chinese and the Japanese. We are certain and sure that, if they receive your apostolic mission to evangelize here, not only the entire people but also the magistrates will gladly welcome them, so that the Christian faith could promptly be accepted in this Empire. The common people, the high class and even the imperial court had honoured many learned Jesuit more than all the literary Mandarins of our Empire”. (LA SERVIÈRE, Histoire de la Mission de Kiangnan, I, App. II, p. 10. French version from the official Latin translation of the Chinese letter to Gregory XVI)

In November 1838, the Bishop of Nanking, Mgr. Cajetano Piris Pereira, a Portuguese Lazarist, passed away in Peking. Since from October of the following year no successor had been appointed, ninety-six Christians of the Nanking diocese, led by two Chinese priests, wrote a letter to Pope Gregory XVI, proposing the nomination of a Jesuit, highly qualified in virtue and science, to the office of Bishop of Nanjing. After a respectful and short introduction of their urgent pastoral and spiritual needs, the supplicants wrote:

“Considering new China, we acknowledge that, thanks to the merciful and true God, and through the Pope’s solicitude from the time when Matteo Ricci, Adam Schall and their companions introduced the Christian religion here, the Chinese people were ready to abandon idols and to worship God, to reject false doctrines and recognize the way of truth.

Missionaries who were sent then to the East were religious of the Society of Jesus, who, besides their understanding and experience of spiritual things, were gifted with the practical aspects of the world, keeping them in such measure and convenience that from the height of a harmony with the heart of God, they could descend to satisfy human expectations...”

“After deep consideration, now we only require from you, the most Holy Father,... to choose among the religious of the Society of Jesus, who live in the West, one Jesuit who excels both in talent and in virtue, and to consecrate him Bishop of Nanking and of Peking.” (From BORTONE, FERNANDO, *Lotte e triunfi in China*, p. 74-75. Italian translation of the Chinese letter of the Nanking Christians to Gregory XVI)

(See the Petitioners Letter to Pope Gregory XVI, p. 27)

The letter to the Pope from the Christians of Nanjing had a double positive effect, although not requested by the petitioners. First the Pope appointed Apostolic Administrator of Nanjing, Mgr. Ludovico De Besi, an Italian Count from Verona, a friend of Fr Roothaan. Consequently, the Congregation of Propaganda Fide wrote official letter to the General, Fr. Roothaan, inviting the Society of Jesus to start sending missionaries back to China. Its Prefect, Cardinal Fransoni, added that the Jesuits were to help Mgr. De Besi in the evangelization of the provinces of Jiangnan and of Shandong. The Vatican letter, dated January 13, 1840, was a hopeful starting point for the Restoration of the Society’s mission in China.

III: RESTORATION OF THE SOCIETY OF JESUS IN CHINA

On receiving Cardinal Fransoni’s letter, Fr Roothaan rejoiced with great consolation. After he was elected General of the Society of Jesus, every evening, he was praying at the Chiesa Il Gesù, he was kneeling at St. Francis Xavier’s altar, pleading for the re-establishment of the Jesuit missions in Far East. In October 1833 he wrote a circular letter to the Jesuit communities around the world, encouraging them to foster the missionary vocation of the religious. Some years earlier, Fr. Roothaan had encouraged several priests of the Province of Naples to learn Chinese for an eventual assignment to China, but in 1840 they have been already engaged in other assignments.

For the first Chinese mission of the Restored Society to China, Father General has chosen three priests who had just completed the long formation: Fr. Claude Gotteland, a thirty-six-year-old Savoyard, from the Province of Lyons; thirty-three-year-old Fr. François Estève, a Parisian from the Province of France; the thirty-year-old Fr. Benjamin Brueyre, from Le Puy (Auvergne, France). When Fr. Gotteland was finishing his Tertianship, he wrote to Fr. Roothaan volunteering for the difficult mission of Greenland, but in April 1841 Father General assigned Gotteland to be the first Superior for the even more difficult mission in China.

As soon as the Congregation of Propaganda Fide was informed about these three Jesuits missioned to China, its Secretary, Mgr. Cadelini, sent (on June 30, 1840) the credential letters to them stressing their duty of making the oath on the Chinese Rites, as prescribed by Benedict XIV “*Ex quo singulari*”, of July 11, 1742. The Bull was stating that:

“... All and every one of the clergymen, diocesan as well as religious, who are sent to China -- being Chinese or from other countries, chaplains of the army or of the navy, and all the missionaries -- before they exercise there any missionary office, they are strictly bound to take the oath of observing faithfully, entirely and inviolably the directives of “*Ex quo singulari*”, according to the formula prescribed there” (Latin text included in Acta of the First Chinese Council, 1924, 1. I, title VI, n. 26; p. 34).

The forbidden Chinese Rites also included some popular practices and public ceremonies of the Chinese, like the kowtow to the statue of Confucius or to their ancestors, or certain uses of incense, etc.

Fathers; Gotteland, Estève and Brueyre took that oath when they were still in Europe, and the formulas, signed by them, were kept in the archives of the Propaganda Fide in Rome.

The decrees of Pope Clement XI, first, and of Benedict XIV afterwards, were in force until 1939, when both were abolished by Pius XII.

“... Certain ceremonies at present retain no more than a civic respect, a sense of piety towards the ancestors, or of love for the motherland, or of courteous relations with the neighbours”. (ACTA APOSTOLICAE SEDIS, 31 (1939) p. 548-549)

.....

The long trip by sea couldn't start anymore from Lisbon, the old port from which the Jesuits of the old Society had sailed for India and for the Far East because Portuguese *Padroado* would not give them a required license for travel, since it did not recognize Mgr. De Besi as a successor of the late Bishop of Nanjing, Mgr. Piris Pereira.

Finally the difficult problem of finding a vessel was hopefully resolved. Thanks to the good offices of two influential French priests: Jesuit Father; de Ravignan, and the accomplished orator; Mgr Dupanloup, who spoke to Queen Marie-Amelie, wife of King Louis-Philippe d'Orleans about the planned expedition of three Jesuits to China. Following the Queen's suggestion, the Minister of the Navy, supplied Fathers Gotteland, Estève and Brueyre with a free sailing on the frigate *Erigone*.

On April 28, 1841, that French warship weighed anchor from the port of Brest. At that time the Suez Canal had not been opened yet. The vessel sailed then first to the S.W. direction, and after 46 days arrived to Rio de Janeiro. After two days of rest, the *Erigone* turned its course to the S.E. until

it reached the Cape of Good Hope. From there it went towards the N.E. and, after other 79 days, it reached Singapore. On September 23, it's arrived to Manila, its final destination. Meanwhile, on May 10, Fr. Gotteland had suffered a rupture in his abdomen. He was urgently operated by a surgeon on board. That was the only noted grave event happened during their journey from Europe.

In Manila, after two weeks of rest, the three Jesuits embarked on a German ship sailing for Macau, and then, eleven days later they have reached the Portuguese enclave. They found there good books and teachers to learn the Chinese language. But...

They arrived in Macau in one of the worst historical moment. Actually they found themselves in the middle of the so-called "Opium War", with the damaging consequences for the Chinese Empire and its international relations.

Since 1820, Portuguese and British merchants sold thousands of cases of Indian opium in South China with lucrative gains. Alarmed by the noxious physical and moral effects caused by the narcotic on individuals and society, the Chinese authorities, in 1839, forbade the import of opium by capital punishment. At that time the Chinese authorities confiscated 20,283 cases of opium smuggled by British merchants and brought to Guangzhou by twenty-five foreign ships. By the order of the Imperial Commissary, Mandarin Lin Zexu 林則徐, the cases of opium were all destroyed.

The reaction of British authorities was unexpectedly harsh and violent. Claiming that free trade was to be protected and that the Chinese ports should be opened to international navigation, the British Royal Navy in January 1841 shelled the Chinese fortifications in the Pearl River, demanded from Guangzhou a "ransom" of six million dollars and control over Hong Kong Island. Navigating up along the Chinese coast, they occupied Amoy on August 29, 1842, Ningpo on October 13 and after having disembarked in Qinghai, Zhoushan Islands, they sailed up the mouth of the Yangtse River, and finally, on June 19th 1842 they entered Shanghai.

As a consequence, the missionaries living in China were considered to be spies of China enemy, and Christians, slaves of those spies. The religion of *the Lord of Heaven* was proscribed everywhere, Christians were forced to trample on the crucifix, and then the violent persecutions broke out throughout the Chinese provinces.

(See the Burning of Smuggled Opium, p. 28)

Apparently it was a century of growing Western colonialism, when mainly England and France were extending their occupation and annexation in Africa and in Asia. That may explain why Fr Gotteland did not oppose to Fathers; Estève and Brueyre to board an English vessel which was going to stop precisely in those Chinese ports recently occupied by the British Navy.

Mgr. De Besi, already consecrated as a Bishop of Nanking (on June 1842), has sent his catechist and two Christians to Qing-hai, gladly welcoming the first Jesuits to China. It was then agreed, that Fr. Brueyre could remain for some time in Qing-hai, "*à l'abri du pavillon anglais*" (under protection of the English flag).

In July, in nighttime, Fathers; Gotteland and Estève have embarked on *Anna*, a small English vessel en route to Wu-sung and on July 12, they were paddled in a Chinese boat by Christians and

brought to a Christian station in P'u-tung, situated on the right bank of the Huangpu River, in front of Shanghai.

Fathers; Claude Gotteland and François Estève were enthusiastically welcomed by Mgr. De Besi and by Christians from that region, who invited them to work in their mission; but the Bishop told them that the Fathers had first to improve their Mandarin and learn Shanghainese dialect. According to the custom, De Besi has chosen for them three illustrious Chinese family names: to Gotteland 南 Nan (like Verbiest), to Estève 艾 Ai (like Aleni) and to Brueyre 李 Li (like Ricci).

Some days afterwards the first nuisance had appeared. The three Jesuits, coming to establish a new mission, had brought with them, not only personal effects, but also many cases and boxes filled with liturgical vestments, books, etc. These cases were also transported by boat from Wu-sung to P'utung. The Chinese who were watching in the streets were astonished as they saw so many heavy cases brought from the Far West.

“Quickly some rumours spread around that the ‘foreign devils’ had brought treasures with them. Soon it was known that bandits, swarming in these places, were preparing a coup against the Christian who were welcoming the missionaries coming with their pretended riches. Mgr. De Besi judiciously thought that it will better to dispatch quickly Fr. Estève together with a part of suspected luggage, to one Christian station situated at the foot of Sheshan hill, some thirty kilometers S.W. of Shanghai”. (LA SERVIÈRE, 1.c, p. 53-54)

Meanwhile, the Opium War has continued its battle. The British Navy sailed up the Yangtze River and cast anchor, facing Nanjing. The Chinese soldiers tried to repel the English attack, shooting arquebuses and arrows but, being decimated by the shelling from the warships, they surrendered. On August 29, 1842, in Nanjing, a Peace Treaty was signed, with the assent of the imperial court. According to its articles, five Chinese ports had to remain open to international trade: Canton, Shanghai, Hankow (today Wuhan in the middle course of the Yangtze River), Qingdao and Tianjin. Besides that England reserved one district in Shanghai to be under its own jurisdiction, called as a ‘Settlement’ or ‘Concession’.

(See the China Treaty Ports Map, p. 29)

After the signing of the Treaty of Nanjing, the British forces evacuated the Zhoushan Islands (Zhejiang). Knowing that, Mgr. De Besi called Fr Benjamin Brueyre, who on October 22, 1842, had landed in Wusong. One boat transported him to a Christian village near the Hangpu River. According to the Bishop's plan, Brueyre had to start a small seminary for priestly vocations, but, before doing that, he was sent as a Pastor to Yangtsepu, on the left bank of the Wangpu River.

Since Mgr. De Besi intended to appoint Fr. Gotteland as a Vicar General of the Nanjing diocese, he wrote both to Propaganda Fide and to Fr Roothaan, a letter requesting that Fr. Gotteland to be dispensed of the Jesuit vow of not accepting any ecclesiastical dignity. The Vatican has granted the requested dispensation, which was later communicated to the General of the Society of Jesus.

The tiny Jesuit community, according to their religious way of life, met on January 15, 1843, in the small missionary station of Tangkung and on that occasion,

“...Fathers Estève and Brueyre have renewed their religious vows before Fr Gotteland, their local Superior. In that village, fifty-six years earlier, Mgr. von Laimbeckhoven had passed away. His memory was devoutly kept alive by the faithful, who venerated several personal belongings of that holy Bishop as relics. This symbolic circumstance linked the apostolate of the new missionaries in China with that of their Jesuit predecessors”. (BORTONE, Lotte e triunfi in Cina, p. 94)

In the same year, 1843, Fr General Roothaan entrusted the new Jesuit mission of Jiangnan to the Province of France, with obligation of helping the mission with personnel and financial resources.

They were Fathers; Stanislas Clavelin, Joseph Gonnet, Louis Taffin, Adrian Languillat and Brother Pamphile Sinoquet, who formed the second expedition of the new Society to China.

In December 1843, the French flotilla sailed out from the port of Brest, and in August 1844 arrived in Hong Kong. On September 22, five new Jesuits, with their baggage, boarded an English sailing-boat and on October 15 happily arrived in Shanghai.

The Treaty of Nanking granted to England, not only free trade in five Chinese ports, but also permitted to build churches and hospitals in the English Settlement, with extraterritorial rights. In July 3, 1844, the United States of America, under the treaty with Chinese authorities in Canton, has obtained both their own Concession in Shanghai and the right of building hospitals, churches and graveyards.

According to article 23, Frenchmen were allowed to circulate within the five open ports. Besides that, on December 28, 1844, the French Ambassador, De Lagrené procured to the imperial Delegate and Viceroy of Hupei-Hunan provinces wrote a memorandum in favour of the “Religion of the Heavenly Lord”, (the Catholic Christian Church), to be sent to the Emperor, so that any Chinese or foreigner practicing it be exempted from any punishment nor guilt. The Emperor Xuanzong answered with his own hand brush: “*let it be done according to the petition. From the Emperor*”. In result the demand became an imperial Edict, allowing Chinese faithful and priests to do their ministries in peace. But since this freedom was limited to the five open ports, the priests and Christians living in the provinces could still be victims of persecution outside them.

The Society of Jesus, having first entrusted the China Mission to the Province of France -- and then to the Provinces of Paris and of Champagne -- was helped by that “State-diplomat Protector”. However, the achievement of the French Jesuits was outstanding: from 1842 to 1948 there were 1,535 Jesuits (among them Chinese and other twenty-four nationalities) living and working in China. Almost a third of them, 551, were French nationals!

From July 1882 up to January 11, 1952, forty-four Jesuits arrived in China to the Jiangnan mission; thirty-eight of them were priests, with six coadjutor Brothers. According to their nationalities, 29 were French, 12 Italian, one Belgian, one Dutch and one Spanish. As soon as the new missionaries had taken some rest after the long and tiring voyage from Europe, they began learning some Chinese characters and spoken expressions of the Shanghainese dialect. But, due to the departure of some French Lazarist priests to the Henan province, they left some districts without missionaries; Mgr. De Besi replaced them with the recently arrived Jesuits, even though they had studied the local language only for three months. That was a very painful order of obedience for all

of them. The Frenchman, thirty-year-old Jesuit, Fr. Stanislas Clavelin, assigned to work alone in Tsongming Island, at the mouth of the Yangtse River. On April 22, 1845, he wrote to a friend:

“Imagine, please, a young missionary who not long ago left the benches of the Theologate and had left Europe without some pastoral experience. As soon as he arrived in so far away in a country, of whose language and customs he is still ignorant, he is the one assigned to replace two missionaries, exhausted by their heavy ministry. He was sent there twenty leagues from his confreres, without any guide or catechist, unable to be understood by anyone”.

The only advice that Father Superior could give was to report this to the Bishop. But Mgr. De Besi will only could say: ‘I know that you have many difficulties; try to resolve them as you can!’” (SERVIÈRE, 1. C, p. 74)

Fr. Clavelin complied and went to Tsongming. There, after two years of labour, thanks to his audacity and initiatives, he has achieved a great apostolic success. He has established nine new mission stations, conferred 312 baptisms of the adult Chinese, had 300 catechumens and 1,400 baptisms of children of pagan parents. The other new missionaries had also to face those fears and difficulties in the districts assigned to them by the Bishop, who has done this without previous consultation with their religious regional Superior. The only useful help provided to them were manuscript copies of the Shanghai dialect grammar and dictionary, compiled not without pain and abnegation by Fr. Gotteland.

It was an urgent apostolic enquire on behalf of some 60,000 Christians in Chuangnan (Zhejiang province) who remained without pastoral services, they claimed the help of recently arrived priests. Unfortunately, these new arrived priest could not, dedicate themselves for two or more years of study of the Chinese language and Chinese Classics. As a consequence, they could not have friendly relations with the learned Chinese; nor could they participate in the social-ceremonies and traditional rites, prohibited to them by the Holy See. They had to preach the Gospel exclusively to the common people and to the poor.

However, the difficulties came from the man may less expected: exactly from the Bishop, Mgr. Ludovico De Besi, who was a kind, zealous man and a friend of the Society. But, as administrator of his diocese, he was used to stress firmly his authority, and by consequence was acting alone. He freely disposed not only of the funds sent him by Propaganda Fide, but also of French donations received from France for the Jesuits in China. *“The Jesuits, - he used to say - , are my helpers before being Jesuits”.*

His way of proceeding run obviously against the Constitutions of the Society of Jesus, since the religious Superior was not allowed to give assignments to his subjects. By consequence the Jesuits were not able to foster their community oriented to religious life, nor even practice the fundamental rule of the account of conscience of the individual Jesuit to be given to their Superior. However Fr. Gotteland explained to the Bishop that in the Society; *“a Jesuit identity stays before the missionary one”.*

IV: THE RESTITUTION OF THE CATHOLIC CHURCH PROPERTIES IN CHINA

The French Ambassador, De Lagrené, himself a good Catholic, has negotiated again with Guangzhou's Viceroy and Plenipotentiary Qi Ying the restitution of the properties of the Catholic Church in China. After consultation and following the instructions of the Imperial Court, on February 20, 1846, the Viceroy issued an imperial Edict, decreeing that, in the provinces where there still were churches and other properties of the "Religion of the Lord of Heaven", the local authorities ought to return them to responsible persons those properties, but "except those that became temples or houses of public utility".

The thirty-year-old Fr. Mathurin Lemaître, appointed procurator of the new Jesuit mission, had to negotiate with the authorities of Shanghai the restitution of the old properties of the Society in the city: there were among others: the church built in 1640 by Fr. Francesco Bracanti in the walled town and one house with garden in the back of that church; also the Catholic cemetery outside the walls, in a land given by Candida Xu, grand-daughter of the Grand Mandarin Xu Guangqi; where Jesuits from the 17th and the 18th centuries were buried.

Fr. Lemaître prepared a memorandum for the Dao-t'ai, a Governor of Shanghai, accompanied with the additional copies for the Consuls of France and of England. While citing the imperial Edict, he reclaimed first the church for its religious successors who were living already in Shanghai. Since the Governor refused that, according to the same Edict, Lemaître reclaimed then the adjoining house and the cemetery. Since that house was actually inhabited by several families, the Dao-t'ai feared a popular protest if the tenants would be dislodged in order to hand the house over to foreigners, so very confused, he went to Suchow to consult the provincial Mandarin there. Two days later he came back with the answer. Apparently it was no difficulty in returning the cemetery of the old missionaries to the Society but regarding the house staying behind the "pagoda", it could not be returned, however, as a compensation, a convenient plot of land would be given instead. That was what the Jesuits really wanted and had preferred!

An agreement was reached for the choice among three plots of land: one in the middle of the walled Chinese city; and two others on the bank of Huangp'u River. Several years later, the first plot of land was full built with rentable houses; on the second one, the cathedral and the residence of Tong-ka-du were built; and the third plot, in the centre of the French concession, was the location for Saint Joseph's Church and for the Jesuit Community.

Since the number of Jesuits arriving in the mission was increasing, the Jesuit Superior, Fr. Gotteland, thought it was urgent to build one central residence in which the confreres could meet frequently for spiritual renovation, friendly talks and for some rest. The zone of Zikawei, at the S.W. of Shanghai, crossed by a canal and near the tomb of Paul Xu Guangqi, was the site chosen for the Jesuit residence. In 1847 Fr. Gotteland bought the land with the money offered him by a Chinese Christian family. A modest and hospitable residence was built there, first of the series of ten

Catholic institutions that, during ninety years, would be erected there, as a unique Catholic establishment in the Far East.

(See the maps of Chou-shan Islands and of Shanghai region, p. 30)

Father Gotteland also had plans for a future Catholic City of Shanghai: a Catholic Centre, a Seminary for the Chinese clergy, a middle school for boys and another for girls, one orphanage and one hospital. He even projected the building of an astronomical observatory. In December 1846 he wrote with a prophetic vision:

“I do not know, Most Reverend Father General, if I delude myself, but it seems to me that in a not far away future, Shanghai will become a holy city, thanks to its religious institutions: a spring of salvation from which all the provinces of the Chinese Empire should receive help”. BORTONE, l.c., p. 97

However for the time being he had to carry difficult mission:

The ecclesiastical anomaly of the Jiangnan mission was obvious: while at that time the Apostolic Vicariates in China were entrusted to an Order or to a Congregation whose bishop was one of its missionaries, the Bishop of Jiangnan was a member of the diocesan clergy, while most his missionaries were Jesuits.

Fr. Gotteland in vain, respectfully but firmly, explained his objections to the Bishop. In the beginning of 1845, Bishop De Besi issued some administrative measures against his Jesuit helpers: he refused to give permission for a novitiate of the Society and tried unsuccessfully to get the Italian Jesuits who arrived in 1846, to write to Rome against the French Jesuits and against Fr Gotteland. He even forbade the Jesuits from performing priestly ministries in Shanghai.

That year Mgr. De Besi also started to have some problems with Christians in the Sungjiang prefecture and with a part of his Chinese clergy. As a result, he felt tired and needed to return to Rome. The Vatican agreed, but he had to consecrate as Coadjutor Bishop, Fr. Francesco Xaverio Maresca, a missionary in Hong Kong. After the consecration of the new Bishop and the blessing of the first stone for the cathedral of Shanghai in Tong-ka-du in November 1847, Mgr. De Besi embarked for Europe and did never return.

Finally, the prudence and kindness of Mgr. Maresca have restored harmony with the Jesuits and their Superior for a better evangelization of the vast Jiangnan mission.

In 1856 the Congregation of Propaganda entrusted the Jiangnan Apostolic Vicariate to its first Jesuit Bishop, Mgr. André Borignet, who arrived in China on October 24, 1847.

The new Chinese mission of the Society of Jesus was firmly established and it was open to a bright future.

Fernando Mateos, S.J

(See the map of Catholic Institutions in Shanghai, p. 31)

Jesuits who arrived in China from 1726 and died before 1814

(Jesuits quoted in this article according to their date of death, 1774-1814)

(Pfis = Pfister number; Deh = Dehergne number)

Name		Country	Grade	Birth	<u>Death</u>	Pfis	Deh.
Méricourt, Hubert de	李俊賢	France	fr	1729	20-08-1774	438	547
Benoist (Benoît), Michel	蔣友仁	France	fr	1715	23-10-1774	377	098
Hallerstein, August von	劉松齡	Austria	fr	1703	29-10-1774	351	397
Araújo, José de	郎若瑟	Portugal	fr	1721	1774	395	046
Rodrigues, Aleixo	羅歷西	Portugal	br	1726	1776	457	697
Pires, Inácio	畢納爵	Portugal	fr	1724	1776	404	651
Ollières, François-Marie d'	方守義	France	fr	1722	24-12-1780	420	597
Rocha, Félix da	傅作霖	Portugal	fr	1713	22-05-1781	353	692
Ladmiral, Pierre	臘伯都	France	fr	1723	12-1784	425	441
Seixas, Joao de	林德瑤	Portugal	fr	1710	22-01-1785	369	754
Ai Juo-han, Simonelli	艾若翰	China	fr	1714	11-02-1785	374	789
Roche, Jean-Baptist de la	石若翰	France	fr	1704	1785	362	449
Correa, Martín	安瑪爾	Portugal	fr	1699	1786	321	197
Correa, José	鄒若瑟	Macao	fr	1729	08-1786	389	195
Lamathe, Mathurin de	河彌德	France	fr	1723	03-12-1786	415	447
Laimbeckhoven, Gottfr. Xav	南懷仁	Austria	bs	1707	22-05-1787	352	446
Ventavon, Jean-Mathieu de	汪達洪	France	fr	1733	27-05-1787	426	881

Espinha, José de (d')	高慎思	Portugal	fr	1722	10-07-1788	396	277
Avellar, Agostinho de	韋斯玓	Portugal	fr	1725	1788	410	054
Liu Kai-teh, Paul	劉保祿	China	fr	1742	21-04-1791	422	470
Bourgeois, François	晁俊秀	France	fr	1723	29-07-1792	430	104
Francisco, Inácio	張舒	Portugal	fr	1725	09-12-1792	401	334
Amiot, Jean-Joseph-Marie	錢德明	France	fr	1718	08-10-1793	392	035
Liu, Paul Regis	劉保祿	China	fr	1717	01-08-1794	394	469
Kao (Ko), Aloys(仁)	高類思	China	fr	1732	1795	428	425
Liu Tau-lu, Paul	劉道路	China	fr	1726	1796	421	469
Liu, Thomas-Jean-Baptiste	劉多默	China	fr	1726	14-06-1796	387	471
Lan Fang-chi (François-X I)	藍方濟	China	fr	1727	30-07-1796	408	448
Rodrigues, André	安國寧	Portugal	fr	1729	02-12-1796	418	698
Yang Teh-wang, Etienne	楊德望	China	fr	1733	1798	427	911
Almeida, José Bernardo de	索德超	Portugal	fr	1728	12-11-1805	417	023
Cipolla Cibolla), Luigi	齊類思	Italy	fr	1736	1806	435	180
Panzi, Giuseppe	潘廷璋	Italy	br	1734	1811	437	608
Grammont, Jean-Joseph de	梁棟材	France	fr	1736	1812	433	385
Poirot, Antoine (Louis) de	賀清泰	France	fr	1735	13-12-1813	436	654

Expeditions of Jesuits to the China Missions (1842-1852)

(selected and sent by Father General, John Philip Roothaan)

Name		Country	Gr	Birth	<u>Arrival</u>	Death	
1rst. Expedition							
1	Brueyre, Benjamin	李秀芳	France	Fr	1810	12-07-1842	1880
2	Estève, François	艾方濟	France	Fr	1807	12-07-1842	1848
3	Gotteland, Claude	南格祿	France	Fr	1803	12-07-1842	1856
2nd. Expedition							
4	Clavelin, Stanislas	葛必達	France	Fr	1814	15-10-1844	1862
5	Gonnet, Joseph	鄂爾璧	France	Fr	1815	15-10-1844	1895
6	Languillat, Adrien	郎懷仁	France	Bs	1808	15-10-1844	1878
7	Sinoquet, Pamphile	辛斐祿	France	Br	1798	15-10-1844	1845
8	Taffin, Louis	笮良仁	France	Fr	1810	15-10-1844	1864
3rd. Expedition							
9	Deleuze, Leopold	婁良材	Belgium	Fr	1818	24-05-1846	1865
10	Massa, Agostino	馬奧定	Italy	Fr	1813	24-05-1846	1856
11	Massa, Gaetano	馬駙堂	Italy	Fr	1821	24-05-1846	1850
12	Massa, Nicola	馬義谷	Italy	Fr	1815	24-05-1846	1876
13	Massa, Renato	馬再新	Italy	Fr	1817	24-05-1846	1853
14	Poissemieux, Aug.	卜亦奧	France	Fr	1804	24-05-1846	1854
15	Rocher, Régis	陸建石	France	Fr	1810	24-05-1846	1882
16	Sica, Luigi	薛孔昭	Italy	Fr	1814	24-05-1846	1895
4th. Expedition							
17	Lemaître, Mathurin	梅德爾	France	Fr	1816	30-08-1846	1863
18	Tinguy, Constance	丁恭思	France	Fr	1816	30-08-1846	1861
19	Werner, Théobald	魏道味	France	Fr	1817	30-08-1846	1854
5th. Expedition							
20	Fornier, Léon	伏守謙	France	Fr	1810	07-04-1847	1872
21	Pacelli, Paulo	柏葆祿	Italy	Fr	1812	07-04-1847	1850

6th. Expedition

22	Ferrer, Juan	范佐廷	Spain	Br	1817	24-10-1847	1856
23	Borgniet, André-P	年文思	Germany	Bs	1811	24-10-1847	1862
24	Granier, Jean B.	倪也堂	France	Fr	1807	24-10-1847	1876
25	Loriquet, Jean	祿理格	France	Fr	1813	24-10-1847	1886
26	Van Paassen, Adri.	方百勝	Holand	Br	1824	24-10-1847	1883

7th. Expedition

27	Adinolfi, Frances.	劉庸樂	Italy	Fr	1831	27-09-1848	1874
28	Brouillon, Nicolas	翁毅閣	France	Fr	1816	20-09-1848	1855
29	Catte, Ignazio	德良弼	Italy	Fr	1821	27-09-1848	1859
30	Corte, Agn. della	谷振聲	Italy	Fr	1819	27-09-1848	1896
31	Ducis, Jean-Franç.	杜惠伯	France	Fr	1816	27-09-1848	1882
32	Massa, Luigi	馬理師	Italy	Fr	1827	27-09-1848	1860
33	Zottolli, Angelo	晁德蒞	Italy	Fr	1826	27-09-1848	1902

8th Expedition

34	Giaquinto, Franc.	夏顯德	Italy	Fr	1818	24-01-1849	1864
35	Hélot, Louis	羅禮思	France	Fr	1816	24-01-1849	1867
36	Plet, François	貝來德	France	Fr	1820	24-01-1849	1903
37	Vuillaume, Victor	費都爾	France	Fr	1818	24-01-1849	1862

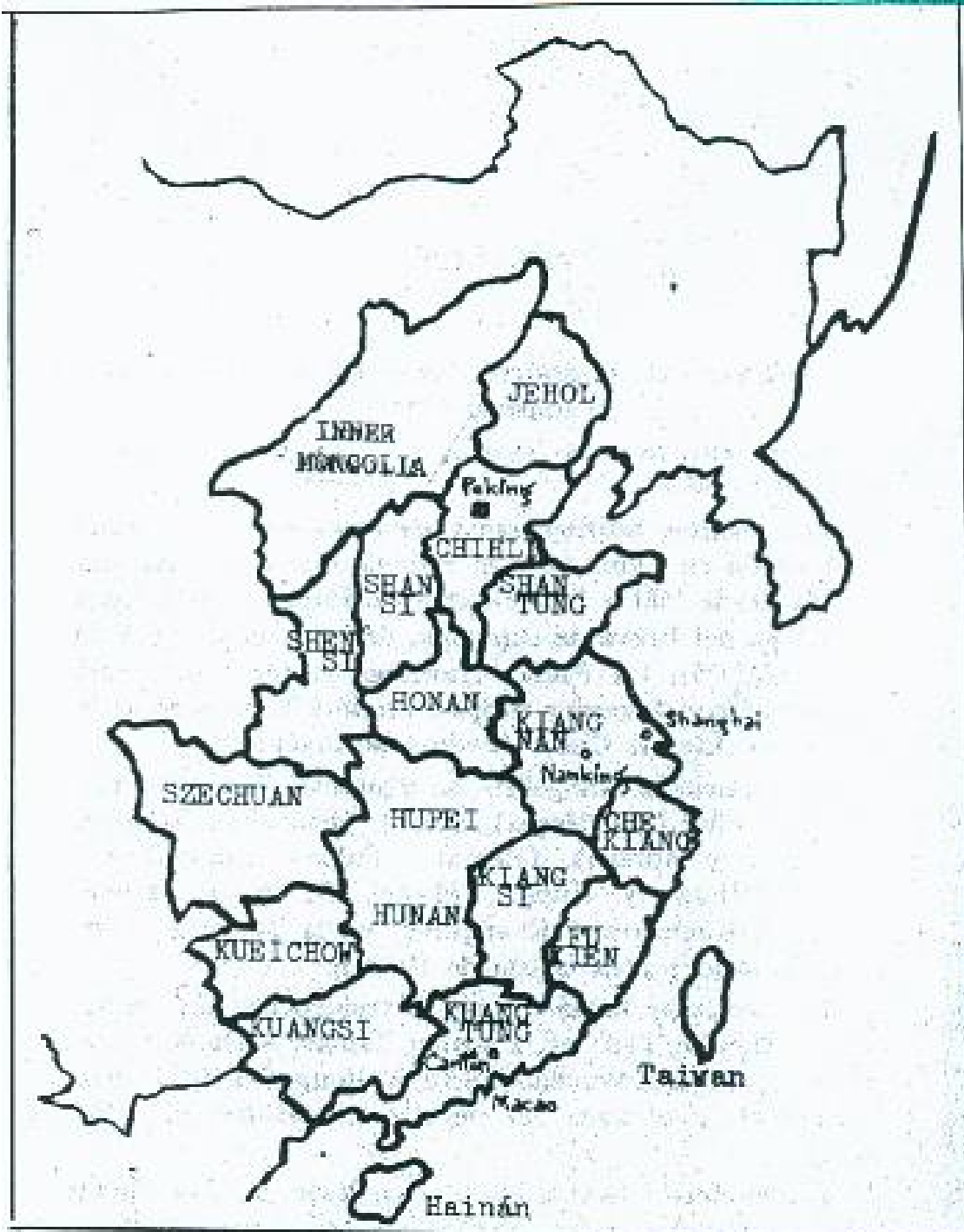
9th. Expedition

38	Cordeil, Louis	高慎思	France	Fr	1811	25-03-1851	1856
39	Pajot, Louis	柏理師	France	Fr	1816	25-03-1851	1862
40	Saguez, Jules	石懷德	France	Br	1824	25-03-1851	1855
41	Yvetot, Louis	伊再可	France	Fr	1809	25-03-1851	1854

10th. Expedition

42	Keller, André	計依賴	France	Fr	1822	11-01-1852	1905
43	Pingrenon, Hubert	平乃公	France	Fr	1820	11-01-1852	1863
44	Sentinier, Maurice	桑理爵	France	Fr	1823	11-01-1852	1869

ILLUSTRATIONS



Chinese Provinces evangelized by the ancient Society of Jesus



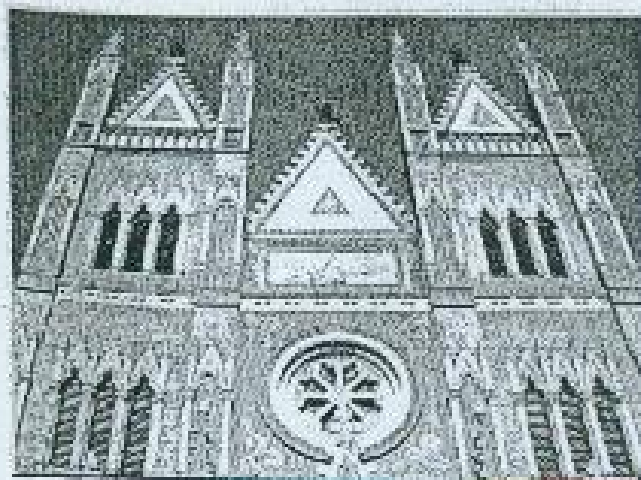
Fr. Jean-Joseph-Marie Amiot, SJ (錢德明), author of Zhalan 柵欄 Epitaph



Tang T'ang



Han T'ang



Fei T'ang

Catholic Churches in Beijing (1. Eastern, 2.Southern, 3.Northern)



Petitioners letter to Pope Gregory XVI for the return of Jesuits to China

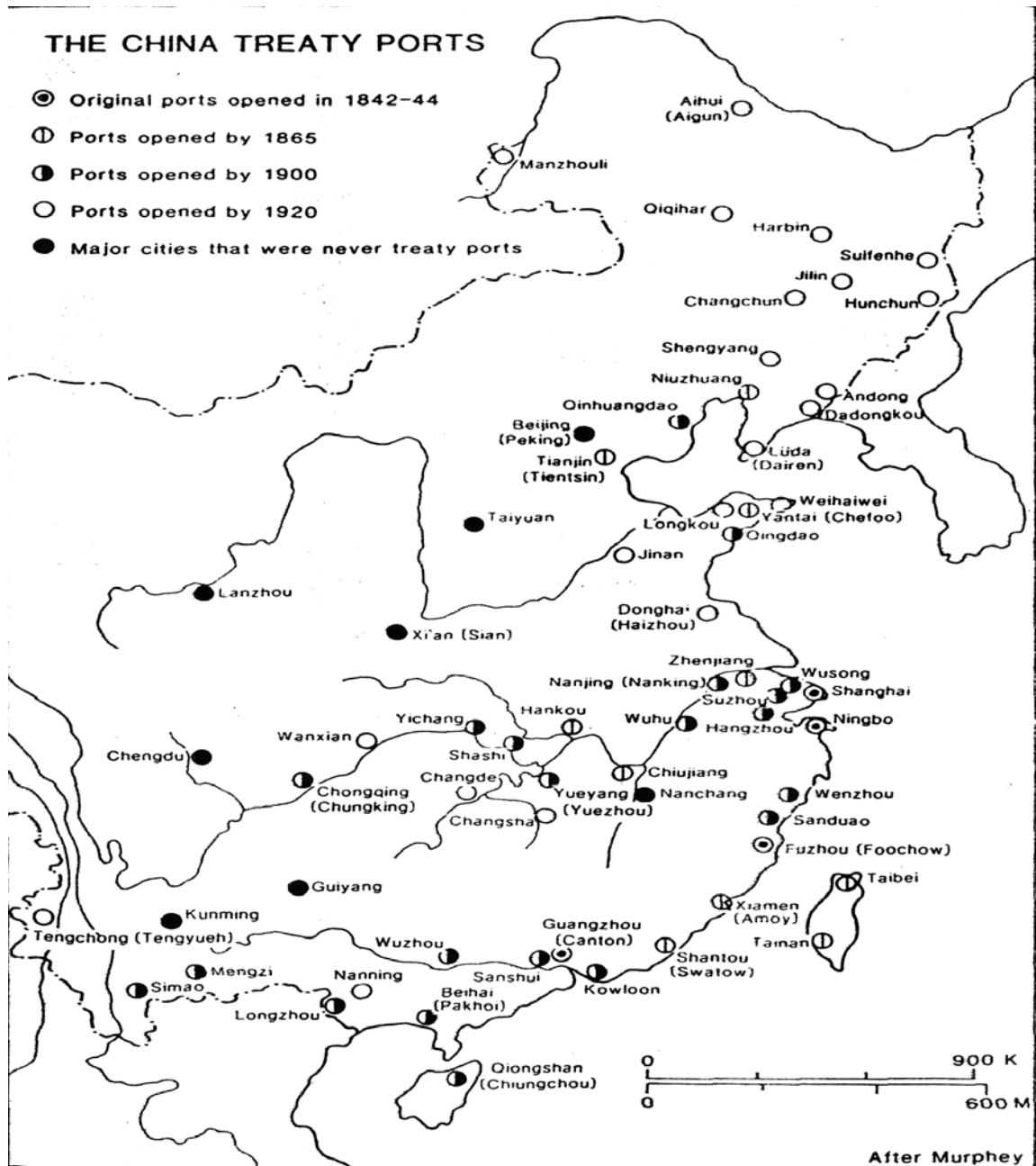
(The first page, with an image and Chinese name of St. Francis Xavier)

**One of the four samples of the letter, handwritten on silk,
kept in the archive of the Shanghai Mission in Zikawei, Shanghai**

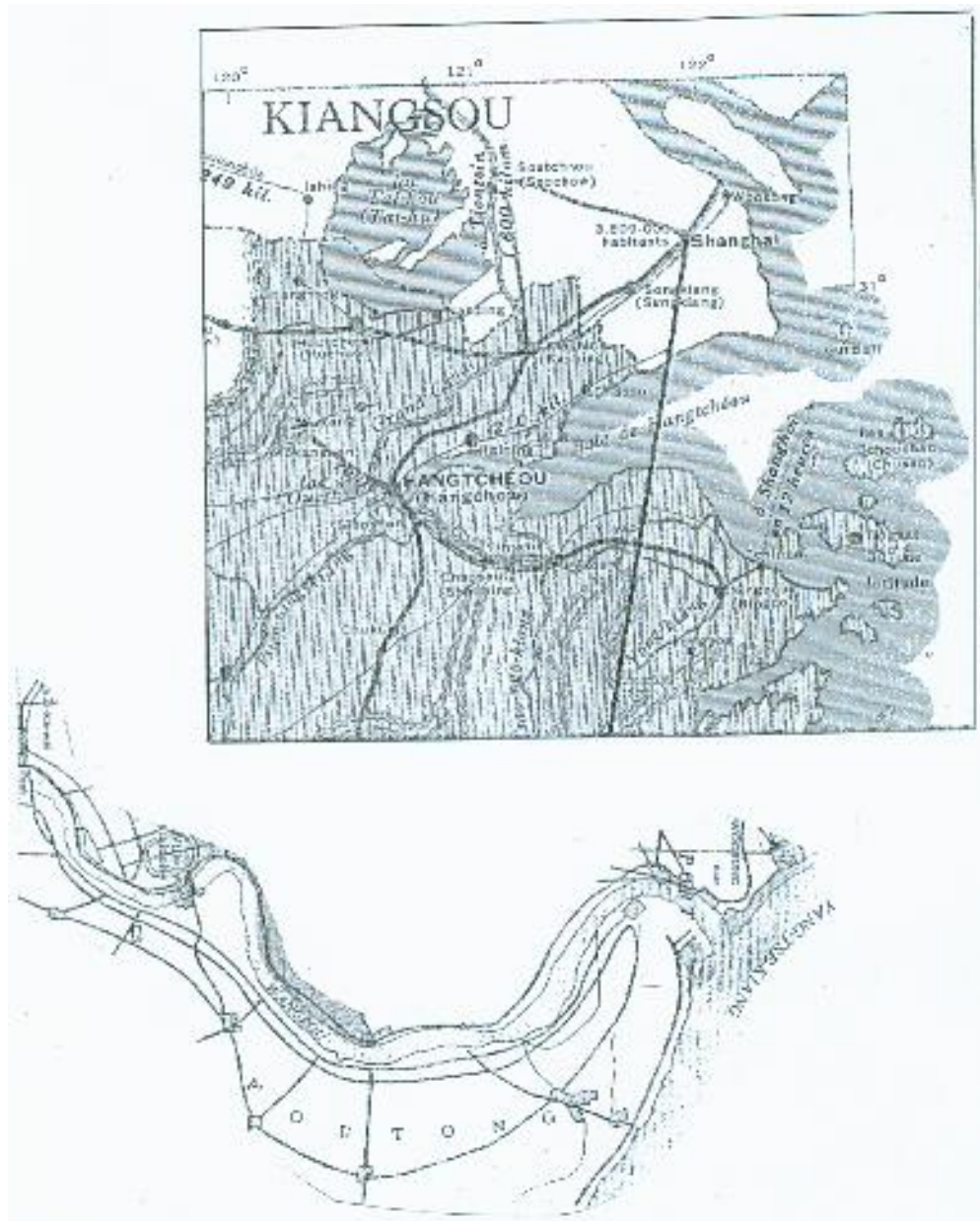


Burning smuggled opium in Canton, in the year 1839.

Chinese drawing

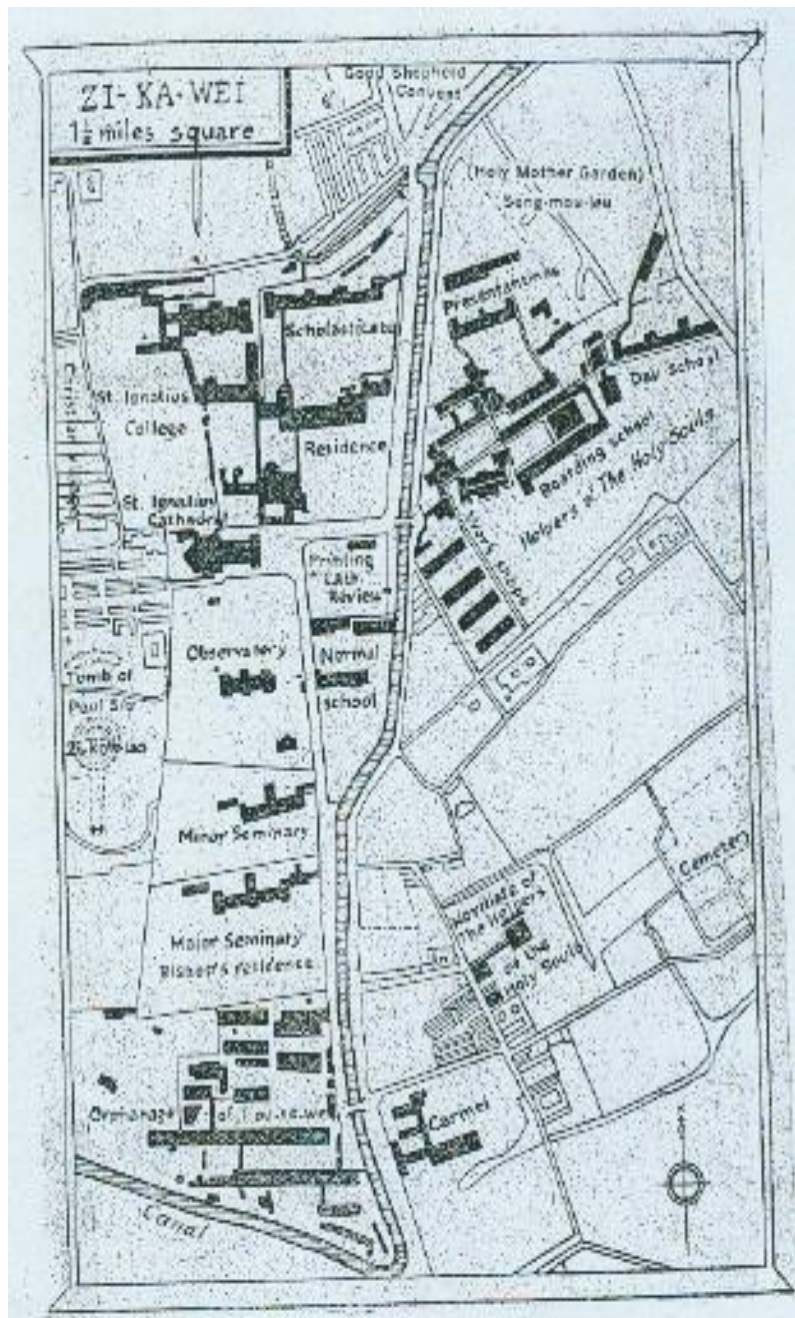


The China Treaty Ports Map 1842-1844



Maps of Chou-shan Islands and of Shanghai region

(Jouin, Géographie commerciale de la Chine)



Catholic Institutions in Zikawei

(A Guide to Catholic Shanghai, 1939, p. 45)

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